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Formerly The Juvenile Instructor

VOL. 66

MAY, 1931

NO. 5



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| $\frac{1}{4}$ teaspoon salt | Juice of 1 onion |
| $\frac{1}{4}$ teaspoon celery salt (minced) | or bread crumbs |
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| | 2 tablespoons butter |

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To the Youth of America:

YOUR FIRST DUTY in life is toward your after-self. So live that the man you ought to be may, in his time, be possible, be actual.—David Starr Jordan, noted biologist.

There is no agency in the world today that is so seriously affecting the health, efficiency, education, and character of boys and girls as the cigaret habit.—Herbert Hoover.

Boys, through cigarets, train with bad company. The cigaret drags them down.—Henry Ford, famous manufacturer.

Tobacco used in any form destroys a boy's ability to apply himself to study and prevents his comprehending or remembering his lessons.—Homer H. Seerley, beloved educator.

I have seen the careers of several promising young ball players ruined by the use of tobacco. Cigarets are bad, and my advice is to let them alone.—Walter Johnson, major league baseball star.

In my judgment there is no question about the bad effects of tobacco on boys.—Alonzo Stagg, Chicago University football coach.

Tobacco is injurious to the human body. It stunts the growth of the young.—Irving Fisher, leading economist.

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THE INSTRUCTOR



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One Mothers' Day of a Great Mother

By Mrs. Alice Morrill

The fine comradeship between mother and son, that comes from trust based upon integrity, is shown beautifully in that relationship of Charles A. Lindbergh and his courageous mother.

From Richard J. Beamish's "The Story of Lindbergh, the Lone Eagle" facts for the following have been gathered:

A Great Mother's Day

Four thousand three hundred miles away; and yet the words rang clear and free.

"Hello, mother."

"Hello Charles. How are you feeling?"

"The trip was wonderful."

"Are you very tired?"

"No, Mother, I am feeling fine. Don't you worry about me."

"Charles!"

"Yes, Mother."

"Remember that you have passed through a heavy strain! Take care of yourself. Get plenty of rest. Be careful or you will break down. Remember—won't you."

"I will remember, Mother. You, too, take care of yourself. We will soon be together again. Then we will have good times going over our experiences together."

"I'll be waiting for you."

"Fine! Goodbye, Mother."

"Goodbye, Charles."

Lindbergh had scarcely replied to the rapturous greetings of the distinguished men and the excited crowd of Parisians who rallied around him as

he stepped from the *Spirit of St. Louis* upon French soil; when he turned to the American Ambassador and said earnestly, "I would like to talk to my mother on the Trans-Atlantic Phone."

"And there were words of love too sacred and intimate for repetition. There was a click as the connection was broken and two persons 4,300 miles apart turned shining faces to the world."

From that talk with his mother Lindbergh asked to go to the home of the mother of Nungesser, the missing airman of France. Lindbergh and the mother of the lost boy met in the same room where mother and son ate their last meal before parting. The lonely French mother clasped the American boy to her bosom. During their short visit the mother spoke of her son and wept brave tears; and Lindbergh, usually shy and timid, now loving and free, patted the lonely mother gently on the shoulder and told her of his own mother and their love for each other—showing her that he understood. We can imagine that the memory of that gentle touch is a comfort to that bereaved French mother through the years.

* * * *

When the boats of the youthful hero's return ship, the *Memphis*, docked and his mother ascended the plank to meet him, he led her gently into the cabin away from the multitudes, his highest joy of that exultant moment, to be with her who had been his mascot.

As the *Memphis* had entered the

Potomac and steamed up the river it had been Lindbergh's golden day of panorama and beauty. Whistles and cannonading told of the ship's advance. There were all along cheering crowds and waving of flags.

It was when the Memphis reached the Navy Yard that an incident transpired which told of the concern the home-coming hero had for the mother who had stayed behind to prayerfully and courageously await her boy's return. Lindbergh was seen standing upon the bridge looking intently over the crowd with his eyes, those keen eyes of his, with double their normal power of vision, roving like a searchlight over the individual units of the crowd. Suddenly his face was seen to brighten. He made a quick request of the officer at his side. A pair of powerful marine glasses was immediately placed in his hands. The boy trained the glasses fully upon a face indistinct and distant in the crowd. Sure enough. There she was—his mother! Eager hands lifted the little woman high to where, with streaming eyes, she waved to her adored son, a welcome greeting.

One dear old lady who was in New York at the time of Lindbergh's departure for Paris summed up the feeling of Americans engendered by the comradeship of the pair, thus: "I liked his attitude toward his mother and I liked her attitude toward him. He is such a boy though he looked so tall and strong but so very very young in the picture I saw of him standing by his mother.

"I liked the way she came all the way from Detroit, where she teaches school, to New York to see him before he started; and then went back to her

work without waiting for the start. I can understand about that going away. She was afraid she might distract him at a critical time but she was more afraid that she might yield to a mother's fears at the last minute and be tempted to try to dissuade him from his perilous quest." She knew the situation—out upon the sea, alone. Alone! No one to relieve him at the controls. No one to speak to. No one to consult if anything went wrong. Nothing but failure and death a sure fate if he lost consciousness for only one short moment of sleep. Yes, she would go away before he started—go back to her school and leave him free.

But oh, the joy and pride in her heart when he returned triumphant and victorious! Beamish says, "The face of that mother should have been reproduced in imperishable pigment that all the world of sons yet to be born, might see what happiness could come from their achievement."



OUR COVER PICTURE

"THE CHARMER"

This is an interesting study. Observe the easy attitude of the boy playing his pipe; his bare feet; his apparent effort to please the baby; the eagerness of the child to possess the musical instrument; the firm embrace of the young mother and her interest in the game even though her glance is momentarily turned from "the charmer."

TRUE PIONEER STORIES

By Harold H. Jenson

LULA GREENE RICHARDS

Pioneers may come and pioneers may go but their writings will live on forever. Such is Lula Greene Richards, one of the most beloved writers in the Church whose poetry and verse will never die. For months past this scribe has tried to interview Sister Richards, but her modesty was such that every time she evaded the question. At last, "believe it or not," while waiting for a street car, or better still, causing Sister Richards to miss her car, a very interesting period of questioning took place. This, coupled with a story on "Pioneer Woman Editor" published in the Relief Society magazine of July, 1925, brings to publication some interesting sidelights on one of the greatest living Utah writers and pioneer woman in the Church today.

First a description of this lovable character may not be amiss. She is a tiny bouquet of old-fashioned femininity of the school of yesterday. In her youth, judging from the painting of her by her son Lee Greene Richards, she was a dark curly haired beauty. Add to this personality and a bundle of nerves and one has a fair pen picture of Sister Richards. She will never grow old for she is too active. Her brain is just as alert as in the days of yore even though her hair has turned to silver and her eyes dimmed somewhat by continual usage are now bespectacled. There are people who grow on acquaintance and she is one. The first meeting may not convince the party of the remarkable brain of this deep thinker, but after reading her countless literary gems and then learning to know her stamps her indelibly on one's mind.

Sister Richards was born in Kanes-

ville, now Council Bluffs, Iowa, April 8, Easter Sunday, 1849, the daughter of Evan M. Greene. She crossed the plains with her parents when but a babe of three. She naturally remem-



LULA GREENE RICHARDS IN HER YOUTH
From Painting by her Son, Lee Greene Richards

bers little of that journey though she does recall being afraid of Indians, for even in those days the tiny tots were told to be beware of the Redmen. One particular name sent a shudder through the younger generation when parents said: "Now be good children or Tintic will get you if you don't look out." She received her education in the pioneer schools of early day Utah, and eight months in Salt Lake at Tripp and Rager's school. She spent her girlhood in Cache Valley where she taught school and took part in a dramatic association in Smithfield. All

her life she has loved literary work. When but 12 years old she had her first article published in the *Deseret News*, and since the age of 15 has been a contributor to the *Juvenile Instructor* as it was formerly called. She was chosen as the first woman editor of *The Woman's Exponent*.

Concerning this call Sister Richards stated that early in the spring of 1872 she left her home in Smithfield and became a permanent resident of Salt Lake. President Brigham Young had called her on a mission to edit the new publication, *The Woman's Exponent*, though she hated to leave Cache Valley where she was serving as secretary of the pioneer branch Relief Society, president of the first organization of the young women in the Ward, known then as Young Ladies' Retrenchment Association and Sunday School teacher.

Particularly did she enjoy her Sunday School work and here in passing let a personal illustration teach a real object lesson. One Sunday after taking great pains to have a suitable lesson prepared she told her mother she did not feel equal to the task of presenting it as her head ached and her throat was sore.

"Mother," she said, "do you think it will be wrong for me to miss Sunday School today if I spend the morning reading and stay at home?"

"Why, my child, if you are really sick, there can be no harm in remaining at home, but if you have the feeling come simply from nervousness over the thought of giving that lesson you have so strenuously drilled your girls on for the last two weeks, I would pluck up courage and go and present it in the excellent way you are sure to give it and not disappoint the school, particularly your class."

The mother knew whereof she spoke for her daughter had invited her class to her home for rehearsals. Convinced of her duty she smilingly greeted her pupils and superintendent, who said: "Brother Robert L. Campbell is here

from Salt Lake Territorial Superintendent of Schools, let us show him a good Sunday School."

Sister Richards repeated to her girls her mother's advice to her, saying, "let



LULA GREENE RICHARDS IN HER
RIPENED YEARS

us not be afraid, but all speak up bravely and clearly so as to be heard and understood."

The manner in which they presented that lesson commemorating the 24th of July, which she had written in dialogue for them portraying the "Mormon" pioneers was highly commented on by Superintendent Campbell who also praised her for work she had done on a manuscript paper called "The Smithfield Sunday School Gazette."

After coming to Salt Lake to edit the *Exponent* Sister Richards made her home with her great uncle Lorenzo D. Young, then Bishop of the 18th Ward, who lived on State Street. There in her room the young woman began her editorial work. She became acquainted with Aunt Eliza R. Snow

"We were like mother and daughter and understood each other perfectly," writes Sister Richards.

"*The Woman's Exponent* started in 1872, marked the beginning of woman's journalism in Utah. Sister Richards continued to write and always will. Her work is too well known to need commenting on; suffice it to say she summarizes her advice to those literarily inclined as follows: "We all have gifts. When one finds what they are, they must be utilized. It's a duty to cultivate them. True, it takes courage and the road may not be easy all the way, but in the end they will accomplish good."

Sister Richards married Levi Willard Richards, son of Dr. Levi Richards, who was brother of President Willard Richards, who was an apostle and counselor to President Young. She had four sons and three daughters. All her girls died, but her sons grew to manhood. Willard G. went to Canada and died recently in Salt Lake. Dr. Evan G. Richards is a meritorious dentist in Salt Lake; Heber G. Richards is a teacher at the University of Utah and her eldest son Lee Greene Richards is one of Utah's most famous artists. She has been a widow for 17 years during which time she has devoted many hours to Temple work.

Sister Richards and her husband gave their children every advantage they could. This is one lesson that she gives to others in these words: "My parents helped me all they could. They gave me every advantage within their means. What schools there were I attended and they encouraged me in my writing. Their faith in me meant much and it was upon their advice I came to Salt Lake to take my first position.

"Father said to me when at first I wanted to refuse the call to edit the *Exponent*: 'A member of the Church is under obligation to make an attempt to accomplish any work for the Church required by those having authority to appoint. Humility, faith and a spirit of obedience will bring blessings; refusal will bring opposite results. Do not suppose, my daughter, that you are to be left to yourself to do your work in your own strength or wisdom. The Lord will help you and I will help you.'

"I acceded to my father's counsel and his words were verified. Children should heed their parents' advice and parents in return should help their children in every way possible to encourage them to succeed with the help of the Lord in whatever they undertake to do."

The Testing

By Helen Kimball Orgill

How often when with unremittent grieving,

We ponder o'er what life to us hath wrought,

When every effort seems to be so futile

We almost doubt the fairness of our lot.

We sigh and fret that wrongs done by another

Should touch us with the rasping hand of shame;

We wonder why, when our hearts have been guileless,

A dear one's sin should fill our lives with blame.

Our Father knows the every why and wherefore,

He only bids us still to do the right;

For every tear-drop has a sacred purpose,

Though sometimes it is hidden from our sight.

The only thing perforce that really matters,

In climbing to that distant shining goal,

Is living so that every word and action

Bespeaks a right condition of the soul.

Restoration

By Christie Lund

There was that unmistakable Sabbath stillness in the air. The world seemed hushed and at peace. A slight rain had fallen on the earth like an anointment, and now every bud and blade of grass was looking upward, refreshed, purified, seeming to be quickened as from a heavenly blessing. Church bells rang harmoniously; birds sang; there was the heavy, poignant sweetness from the breath of a thousand flowers, scenting the morning air. It was a lovely day; as lovely as a mother's smile. It was not strange, therefore, that men had set this day apart and called it Mother's Day. Of all the days in the year this one was set apart to honor the one who walks so often in the shadow of true Godliness; who ascends so often to the heights of heavenly love and service.

Many people in clean, fresh clothes were hurrying to their churches where Motherhood was being honored with programs and flowers. But there was one who walked alone, in a different direction than the others. Her clothes, though of the most expensive materials were dark and seemed out of keeping with the brightness on all sides. Her manner was aloof, detached; she seemed unmindful of the people she passed, and quite unconscious of the fragrance from the huge bouquet of roses in her arms. She walked apart. And when she reached the gateway to the city's cemetery she did not pause, as did most people as though to gather strength; she did not look to the right nor left to see those who were kneeling beside the graves of loved ones; she merely went her way until at length she reached an exceptionally well-kept grave. With quiet precision she lay the exquisite flowers down and they apart, forming a white and crimson blanket. Then she sank to the ground and almost as an automaton she folded her hands in her lap. Her eyes were

far away and there were no tears in them; in fact they were lustreless as though she had long ago cried until now there were no tears to shed. Only a cold acquiescence and bitter resignation lay in their depths. She sat very still for a long time staring into space. She was startled slightly by the sound of loud, unrestrained sobbing. It was hardly unexpected in such a place so she did not move, but it continued and she detected that it was the crying of a child, so she turned her head. A few yards away at a barren grave lay a small boy evidently prostrated with grief. His small, frail body, clothed in gray jeans shook convulsively and his dark curls bobbed up and down continually. She strove to maintain an attitude of indifference but as the sobbing continued she was afraid it would attract attention so she arose and walked over to him.

"What's the matter?" she asked, and her voice had a cold, sharp sound as though she did not speak often and then only in monotonous. The child was startled by her presence and raised his head. He trembled and caught his breath sharply again and again as he tried to control his sobs. He was so young and his eyes were so large and brown through their tears that she could not resist kneeling down beside him, but he drew away instinctively as she would have touched him.

"My mama's down here," he said, finally, "And I'm all alone—and I run away f'm the Orphan's home and come here and I haven't any flowers—nor—nothin'—an'—" Again he burst into uncontrolled weeping.

"You mustn't cry," she told him, "you mustn't—please, now. You wait a minute and I'll bring you some flowers, the most expensive in town, and you can put them on here yourself."

After awhile when the grimy little hands had scattered the flowers on the unknowing ground the two sat side by side, their hands interlocked.—Two pilgrims at the same shrine; two souls—lonely—and alone. She told him that her mother lay in the grass mound beyond and that she had been alone ever since her death. She did not tell him that once she had dreamed of being a mother, dreamed of a little boy with curly hair and brown eyes; she did not tell him that someone she had loved and trusted very much had gone away and never returned; she did not tell him of the heartache that had followed or of the bitterness that had eaten like a cancer into her soul. Somehow, she didn't want him to know these things, didn't want him to know that in the big world she had made herself an exile, a curiosity in the eyes of many. To him she was just a human being, a woman who had been kind to him—when it had been long since anyone had been kind to him, and oh, it had been so long since she had been kind—to anyone.

For the first time she noticed it was warm and she took her hat from her head and her hair lay in damp little curls against her forehead. "Oh, what pretty hair," cried the child, "My mama had hair just like that." He stood and looked at her for a long time and then with the grace which only a child retains from heaven, he came over and put his arms about her neck. "I like you," he confessed simply, "And I think you are very pretty. Can't I go home with you?"

She was taken aback, embarrassed. She tried to take his arms from her throat but he clung tightly. Then, suddenly, because it had been so long since anyone had seen any beauty in her, because she had wanted, oh, more than she had known, to feel a warm human touch, she pressed her arms about him and held him against her breast—her breast that had held a gnawing emptiness for so many years. Her eyes were no longer lustreless; they were bright, bright with tears that fell like a benediction on her lonely spirit. God had put it into this little child to love her without breaking faith with the mother he had loved; had given him the power to forget and find beauty and happiness—again. She recalled the words from the Good Book, "Except ye become as little children."

"Oh," she cried softly, in a voice that was not cold nor hard but was sweet and kind and womanlike, "You can come home with me—to stay forever. I have a big, big house that you'll just love. Some of it hasn't seen the sunshine for years, but we will let the sunshine in—you and I, you and—I."

As though a miracle had been performed within her she knew for the first time that the sun was shining, that the air was fresh and sweet, that the world was alive and beautiful; that birds were singing. Some power that was bigger than all earthly hurt had healed her heart and had answered, in part at least, her prayer of long ago. Though not a mother she was suddenly glorified, transfigured with the essence of true motherhood.



Memorial Day



ANTHON HENRIK LUND
Remembered on His 87th Birthday
"Lest We Forget"

President Anthon Henrik Lund Remembered on his Eighty-seventh Birthday

By Lula Greene Richards

One month and twelve days prior to the martyrdom of Joseph Smith, the greatest Latter-day prophet and seer, and his faithful brother Hyrum, the Patriarch, Anthon Henrik Lund was born. The awful tragedy here mentioned took place on June 27th, 1844, at Carthage, Illinois, in the United States of America, and the birth of the boy referred to occurred on the 15th of May of the same year, thousands of miles away, in Aalborg, Denmark. Yet the spirit born with that boy, Anthon, was one prepared for an understanding acceptance of the Gospel of Christ—as taught by the Savior himself and revealed anew to the prophet Joseph—as soon as it was brought to his notice.

When Anthon was three and a half years old his mother was taken from him by death, and soon after his father was drafted as a soldier into the Danish army in which he served with distinction for a number of years. The boy was thus deprived of the care and teachings of both his parents. But he was favored of the Lord in being left to the discipline of a wise and devout grandmother to whom he became very tenderly attached.

When four years old little Anthon was sent to a private school. Here he soon displayed unusual power for imbibing book learning, and as he grew older he was always first in all his classes in whatever school he attended. He took great interest in many different lines of education including various languages, also astronomy. Yet always his favorite study was the Bible. His grandmother enjoyed having him read it to her and he took delight in comforting her by doing so. In 1850 a mission introducing the Gospel in Denmark was opened up by Apostle Erastus Snow with other Elders. An uncle of

Anthon's, Jens Anderson, was an early convert to Mormonism and was baptized among the first in his country. In 1853, when Anthon was nine years old, his grandmother was also baptized into the Church of Jesus Christ of Latter-day Saints. Even though Anthon was convinced of the truth of the Gospel when first he heard it taught, still he waited and studied it more thoroughly until he was twelve years old. Then on his birthday, May 15, 1856, he presented himself for baptism and the Elders gladly attended to the sacred ordinance for him. Even as a child he proved very efficient in the work of spreading the Gospel of salvation, and when he was thirteen years old he was chosen as a worker in the vineyard. This first appointment was to teach English to emigrating Saints, distribute tracts and assist the Elders in holding meetings. Anthon was so small in stature that for making his first report at a conference he was lifted upon a table where he stood and made his debut before an audience. Brother Lund was by nature so humble and charitable and withal so zealous for the progress of truth that he won his way by his kind endeavors to interest people in the Gospel and was a very successful church worker from the beginning of his career. Like all the others he sometimes had to face opposition and take "hard knocks." Yet his cheerful acceptance of whatever occurred in a brave and hopeful way gained him many friends and cleared away difficulties often in a manner which appeared miraculous. He was ordained an Elder in other localities. In 1862, at the age of eighteen he emigrated to Utah. He embarked at Hamburg on the ship *Benjamin Franklin*. While the ship lay at harbor there measles came aboard and caused great trouble

among the children. There was no doctor in the company and the captain would not deliver the medicines for the sick except on an order from a physician. The matter was laid before the Saints by the Elder presiding over them, and they voted to appoint Brother Lund the physician of the company. He received the medicine chest and with it a book treating on common diseases and their cures. He studied the book diligently and performed his duties so well that he gained the confidence of both the crew and the passengers and was always in demand.

When the long journey was completed Brother Lund settled first in Fairview, Sanpete County. His first employment in Utah was farm work. But his marked abilities with the sound education he had attained through his industrious studying soon brought him into requisition for work in various lines better suited to the training he had received and his natural inclinations. He was chosen to hold numerous positions of trust, both in the Church and also in the State, which he always gave his best efforts to fulfill faithfully, in which he was so successful as to win the respect and confidence of all who became acquainted with him. Several foreign missions as well as his labors at home he was fortunate in being called to fill. Like all normal young men, Brother Lund had a conviction that "it is not good for man to be alone." And he noticed some of the young ladies he met at Sunday School, meetings and entertainments. As soon as he saw Sarah Ann Peterson, a daughter of Stake President Canute Peterson, he said, "That is the woman who will become my wife." And immediately he began planning to make that prophetic assertion come true. First he asked the father if he had any objection to his paying addresses to his daughter. President Peterson's reply was that he

knew nothing concerning him and how could he tell whether he was willing that he should visit his daughter or not. Anthon told Brother Peterson he could bring him plenty of good recommends from his bishop and associate workers. The young lady favored the young man's suit and they were married in 1870. The union proved a very happy one of which nine children were the beginning of the fruitage.

Brother Lund was promoted from one office to another in the quorums of the Priesthood until he was chosen to be an apostle and later counselor to President Joseph F. Smith in the First Presidency of the Church. Doubtless the days in which Anthon H. Lund came nearest to experiencing "a fulness of joy" in his remarkable career were days spent in the Temples of the Lord; first in Manti, then in Salt Lake City. He was the overseer and took charge of the work in each of these Temples for a number of years. His faculties of clear reasoning and sound judgment and his sympathetic concern for the welfare of all his fellow human creatures fitted him most admirably for the position he was given in that high and most sacred work committed to the care of the Latter-day Saints. No wonder those who worked with and sought instruction of him loved and trusted him most implicitly. No one ever went to him for advice on important questions concerning the work and was turned away with feelings hurt or mind dissatisfied and disappointed. President Lund was a man who seemed to have arrived at the blessed condition pointed out by the Lord through the Prophet Joseph in Section 88, verse 125 of the Doctrine and Covenants, which reads, "And above all things, clothe yourselves with the bonds of charity as with a mantle, which is the bond of perfectness and peace."

Every power of both earth and heaven is friendly to a noble and courageous activity.—Burroughs.

EDITORIAL



THE INSTRUCTOR

Formerly the *Juvenile Instructor*
Organ of the Deseret Sunday School Union

PRESIDENT HEBER J. GRANT, EDITOR
GEORGE D. PYPER, ASSOCIATE EDITOR
ALBERT HAMER REISER, BUSINESS MANAGER

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VOL. 66 MAY No. 5

Remarks of President Heber J. Grant

At Deseret Sunday School Union Conference, April 5, 1931, Tabernacle,
Salt Lake City

I doubt very much, indeed, if in any
other part of the wide world a Sunday

School gathering could be gotten together to equal this, of people interested in Sunday School work. What is being accomplished in Sunday Schools by the Latter-day Saints, in proportion to their numbers, is little less than marvelous. When you realize that barring the cradle roll and even the kindergarten there are in our Sunday Schools more than 200,000 children, young men, and young women, who are studying along the lines of which we have seen object lessons here tonight, I am sure that no other people in all the world, in proportion to their numbers, could get together so many Sunday School children.

I have often quoted in referring to our Sunday Schools an article that I read away back in January, 1883, on my first trip into Arizona, Colorado, and New Mexico, with the late Apostle Brigham Young, Junior. We had a trip that can be covered now very comfortably in a very few weeks. Three weeks, I think, would cover easily the entire ground, but it took us four months, with our teams. I have since with automobile traveled what took us three days, in two hours and a half. I remember purchasing in Albuquerque, New Mexico, a "North American Review," to read on the train, and there was an article there entitled, "The Decay of Protestantism," written by a Catholic priest. He made the assertion that 1500 adult members in some of the great churches in New York could not muster 100 Sunday School children. I think we could multiply him by about 1500%; I think we could furnish 1500. In fact, I believe we could almost do better than that, in our Sunday Schools.

There is no special passage in the Doctrine and Covenants that has made a more profound impression upon my mind than those words that I read here

this morning at our meeting, so that the gentleman representing the President of the United States, who is here for this convention, might know that the Lord hath placed upon the parents in our Church the duty of teaching their children to pray and to walk uprightly before the Lord and have faith in Christ, the Redeemer, and that if we failed to do this, even before they are eight years of age, that the sin would be upon the heads of the parents. No other people, I am convinced, in any part of the world, take the same interest and do so much to look after their children. Our Primary Associations number over 100,000, our Mutual Improvement Associations of the young men and young ladies also number over 100,000, and we devote a great deal of our time for the benefit of the youth of Zion all over the wide world. It is a marvelous thing that is shown to us on this map behind me, of the organization nearly all over the world of Sunday Schools. And today we are organizing Primary Associations in nearly every mission. In some of our missions the reports come to us that more is being done through the Primary Associations in interesting children in the Primary, and then the children interesting their parents who are not members of the Church, than almost any other missionary work that we are now doing. The little children become convinced regarding the divinity of this work in which you and I are engaged, and they interest their parents. We have found that parents in different parts have been interested by their children, who have attended the Religion Class and learned to pray, and where parents have neglected to have family prayer, their little children have asked permission to pray, and finally the parents have been shamed into performing this one of the duties that rest upon them.

I feel a deep interest in the Sunday School Board. I was a member of it for very many years, took a great deal of interest in traveling as one of

its members during the superintendency of President George Q. Cannon with his Assistants George Goddard and Karl G. Maeser. Those three men labored faithfully and diligently in the Superintendency. There are few men that we have ever had in the Church that have had that same wonderful capacity to interest children as did the late George Goddard. He was a children's man; the children loved to hear him talk, they loved to hear him sing. He was always interesting.

I listened to Brother Maeser with a great deal of delight in all my travels with him. I remember going with him up into Oregon when he was organizing the Religion Class work, teaching the children how to pray, and so on. I remember sitting with Brother Nibley in the lumber camps of Oregon, in Baker City, where the large Oregon Lumber Mill was, and as we sat there Brother Nibley talked to me and said, "I could sit in the dust as I notice the integrity, the devotion, and the marvelous teaching of this man, Brother Maeser; when I think of being out here hunting after money, and then listen to him, his patriotism for the uplift of the children." More than once he has brought tears to my eyes in his capacity and ability to start the young men in that straight and narrow path that leads to life eternal. I have never met a man in my life who was more interesting to travel with, who had a greater fund of knowledge of so many things, than Brother Maeser, and who was so willing to labor.

One thing quite remarkable about him was that he would go from the sublime to the ridiculous without knowing it and make you laugh when you were actually wiping your eyes. I remember his telling a very pathetic story of a woman coming to him from one of our country settlements with her son. She said to him, "Brother Maeser, I am a widow. In the little country town where I live there is nothing that I can get to do except to

go out washing. The farmer's wife does her own work except washing. The husband is willing to at least relieve her of that burden and pay for it, but all the rest she has to do herself. And for years I have gone out washing and have saved the money to bring this boy of mine here to your school. I have been told that you can reform the wayward. The bishop has labored with my boy, the teachers have labored, I have labored. He seems to be naturally bad, and we cannot do anything with him, and I have brought him here after years of work, for you to try and make something out of him."

Brother Maeser said, "That boy broke the rules of the school. I allowed things that I had never allowed to anybody else, in the hope that I might do something with him, but finally I had to expel him from school. I came into my room at 8 o'clock the next morning. From eight to nine I have an hour that the pupils are at liberty to come and talk to me and tell me of their individual problems and get advice and counsel. And as I just started to open my desk I heard a knock and said, 'Come in,' and the door opened and that boy stood in the door. When I saw that boy, I felt like I would just like to hit him between the eyes. When I thought of all the trouble he had given me, when I thought of his breaking the rules of the school, and how I had put up with it for the sake of the widowed mother, and the discipline that he had destroyed, I was filled with anger. He stood there a minute, and finally he said, 'Brother Maeser, give me one more chance.' I was paralyzed," he said, "and he thought I was not going to give him a chance."

He told how the boy reached out his arms and said, "O. Brother Maeser, Brother Maeser, give me one more chance," and then he told how he rushed into that boy's arms, and how he embraced him and kissed him, and promised him a hundred chances.

He had us all weeping. Then,

"Now what do you think?" he said. "Today that boy is a bishop's counselor, where he was once a spoiled egg."

I visited, the last time I was in Washington, or the time before, one of the members of the Supreme Court of the United States, one of the few members, I believe, who has been sustained by the Senate without a dissenting voice, our former citizen George Sutherland. We were together, I think, fully a couple of hours, perhaps two and a half, and more than half of all that time he spent in telling of incidents that inspired respect for this man Maeser and for his accomplishments. He was graduated from the Brigham Young University. He was one of the fine Senators in the United States. At the time that George Sutherland and Reed Smoot were the senators together, I had more than one influential man in different parts of the United States say to me, "Mr. Grant, Utah has the strongest representation in the Senate of the United States of any State in the Union," and I believe it is true.

This man, as I say, was educated under Brother Maeser. He told me incident after incident showing the breadth of character and the fine sportsmanship, so to speak, of Brother Maeser. George Sutherland was not a "Mormon," but he came and asked if he could go to the Brigham Young University and was told yes. The other boys ridiculed him, made fun of him, because he came to a "Mormon" school and yet would not take Book of Mormon, and they rubbed it in, as boys will. They got him mad, and he swore at them. He went to devotion the next morning expecting to be expelled from school, as that was the rule when men swore on the campus, and he said, instead of Brother Maeser calling him up and expelling him from the school, he read a lecture to the boys for not studying the Gospel and comprehending it—that we believe in allowing all men to worship how, when,

(Continued on page 314)

SIGNS OF THE TIME

By J. M. Sjodahl

THE APRIL CONFERENCE

The 101st general annual conference of the Church, which adjourned on the 6th of April, will, no doubt, go on record as an outstanding event in the history of the Church. The powerful, straight-forward statement read by President Heber J. Grant at the opening session on the antiquated question of plural marriage in Utah, was a crushing reply to certain falsehoods recently published. He made it as clear as language can make it, that neither he, nor his near associates, nor the Church as a church, in any way teaches, sanctions or encourages illegal marriage relations; he also proved that the Church is entirely free from debt. We will all agree with President B. H. Roberts that President Grant in this declaration has left us an important and permanent document.

As members of the Church, we have supported the President, his counselors, and all the Church authorities, in their various callings, and with the vote of support goes an assurance of our love and confidence and our pledge to follow them as the flocks their shepherds.

The entire conference was a plea for obedience to law; it was a series of trumpet blasts, calling the hosts of Israel to take the field against the transgression of the Word of Wisdom. It was also a message from the mission fields, telling of progress and the need of more laborers; and it was an Easter greeting of the risen Savior, conveying, as President Ivins reminded us, that as Christ lived and died and rose from the dead, so we, although we die, shall be resurrected and return to our Heavenly Father.

Considering the vast attendance, the important subjects discussed, the manifestations of the Spirit of the Lord in the hearts of the people, and the glo-

rious weather we enjoyed, the conference was one long to be remembered.

TESTIMONY OF EARTHQUAKES

On the last day of March, as told by the press dispatches, the business portion of the city of Managua, capital of the Central American republic of Nicaragua, was almost completely destroyed by an earthquake, while other portions of the city suffered more or less serious damage. The property loss is estimated at \$20,000,000. The number of dead is thought to be at least 2,000, while 45,000 persons are said to have been rendered homeless by the convulsion of the earth crust and the raging fire that completed the destruction. One eye witness says, "Every street bore, in riven walls and gaping roofs, evidence of the devastation. * * * Had the hammer of Thor stricken the city with one terrible stroke, it could not have felled more effectively the business section of the city."

If we were to scan the newspaper files from the beginning of this century, we would not fail to notice a record of seismic disturbances unsurpassed in violence and destructiveness during any previous similar period of history. From August 16, 1906, when Valparaiso, Chile, was struck and 1500 perished, to the present disaster in Nicaragua, Jamaica, Sicily, Costa Rica, Turkey, Japan, Italy, Mexico, China, Persia, the Balkans, Burma and New Zealand have been thus visited. The deaths and property loss engendered has touched millions of families and inflicted wounds of sorrow and despair that neither time nor benevolence have been able to heal completely.

To the Latter-day Saints, these calamities have a special significance. We hear in them the voice of the Lord

God Almighty, calling the nations to repentance. He manifested this in a revelation to the Prophet Joseph in February, 1831, "O, ye nations of the earth, how often would I have gathered you together * * * how often have I called you by the mouth of my servants, and by the ministering of angels, and by my own voice, and by the voice of thunderings, and by the voice of lightnings, and by the voice of tempests, and by the voice of earthquakes * * * but ye would not!" (Doc. and Cov. 43:24-26.)

In the earthquakes God is speaking to the nations of the earth. But he is also speaking to the Saints.

In the revelation given on March 7, 1831, we learn that our Lord, discussing the end of the Mosaic dispensation and his second advent with his Apostles of old, told them that earthquakes would be among the signs preceding those events. In the revelation mentioned, the time of the end is thus described: "But my disciples shall stand in holy places, and shall not be moved; but among the wicked, men shall lift up their voices and curse God and die. And there shall be earthquakes also in divers places, and many desolations." (Doc. and Cov. 45:32, 33.)

What a striking picture of our own day! The Saints gathered in and around holy places, the wicked dying in infidelity and blasphemy, and the whole earth in commotion, as if trembling in fear for the immediate future. But our Lord also told his disciples, "Be not troubled, for, when all these things shall come to pass, ye may know that the promises which have been made unto you shall be fulfilled." (Doc. and Cov. 45:35.)

This is the testimony of the earthquakes to the Saints who are waiting for the coming of the Lord. (Doc. and Cov. 87:6.)

Earthquakes are, furthermore, God's endorsement of the proclamations of the Gospel by our Elders, just as the thunders and lightnings and temblors on Mount Sinai were God's signature to the Ten Commandments there proclaimed. (Doc. and Cov. 88:87-93.)

BITS OF NICARAGUAN HISTORY

Nicaragua has considerable interest to us as Americans. By a treaty, duly ratified in 1914, our government has secured a lease on a certain strip of Nicaraguan territory and the exclusive right of constructing and operating a canal through that grant, between the Atlantic and Pacific. American marines are being maintained there, to guard the interests acquired. Whether right or wrong, the marines are there, and their presence was a Godsend to the earthquake sufferers.

The country is also of historic interest to us, because it is the only part of the American continent north of the Isthmus, visited by Columbus. This great discoverer came to South America at the mouth of the Orinoco, and rightly concluded that he had struck a vast continent, since no river could gather a volume of water equal to that of the Orinoco by flowing through a small island. This was on his third voyage in 1498.

On his fourth, and last, voyage, undertaken in 1502, he took a northerly course and struck the coast of Honduras, whereupon he turned east and south and followed the coast of that country and Nicaragua almost as far south as the Isthmus, hoping to find a passage between the southern continent, which he called the land of Eden, and the northern country, the coast of which he had been following for weeks. In this he was disappointed, but he learned a great many things from the natives. He learned that they had knives and hatchets of copper, beautiful pottery, clothes made of cotton, and swords like saws with teeth of obsidian. He found that they had houses built of "stone and lime," and adorned with carvings and pictographs. He saw plates of gold, which the natives wore as ornaments around their necks. And, still more strange, he discovered that some of them were quite well versed in the geography of their country. He was told, for instance, that if he kept on sailing south,

he would soon come to a "narrow place" between two seas. Please notice that they referred to the Isthmus in terms almost identical with those found in the Book of Alma (22:32 and 63:5). They also told him, on inquiry, that they got gold from a country to the west, referring, as Mr. John Fiske remarks, "evidently to Yucatan and Guatemala."

If we were inclined to the view that the so-called prehistoric natives of America, notwithstanding the Book of Mormon, were ignorant regarding their country, except a few miles of their immediate surroundings, because their lack of railroads, steamboats and flying machines, we must dismiss that view. When we read that Columbus found in Central America evidences of a far advanced culture, with local industries and foreign commerce, of literature and art, of remarkable geographical knowledge, but also of war and slaughter, we can readily accept and better understand what Helaman says, that "a hundredth part of the proceedings of this people, yea, the account of the Lamanites and of the Nephites, and their wars, and contentions, and dissensions, and their preachings, and their prophecies, and their shipping and their building of ships, and their building of temples * * * cannot be contained in this work." (Hel. 3:14.)

THE NAME AMERICA

Another subject connected with Nicaragua deserves a brief mention. It concerns the beautiful name America, of which we all are justly proud. What is its origin?

Waldseemueller in 1507 wrote the name in small letters in an inconspicuous part of the map of South America, in the mistaken belief that the name was invented in honor of Amerigo Vespucci. Afterwards he realized that this was an error, and on subsequent maps issued by him in 1513, 1515 and 1516, the name did not occur at all. Other cartographers retained it for South America, and in

1538 Mercator, fortunately, wrote "America" in large letters on the map of both North and South America. I say fortunately, for it is a noble American word known as far back as the peaceful reign of the Judges in Zarahemla. One proof of the American origin of the name is found, or at least was found, by the English scientist, Thomas Belt, who lived in the province of Chontales in Nicaragua from 1868 to 1872. According to his account, the highlands between Juigalpa and La Libertad was known among the natives as *Amerique*." This is an irrefutable proof of the American origin of the name "America."

I have advanced this view on former occasions. Let me now quote a more competent witness on the subject. During the month of January, last year, my daughter, Mrs. Wm. H. King, who at that time was in Paris, happened to get a newspaper, from which she clipped the following dispatch from Guatemala: "Dr. Maximo Soto-Hall, Guatemalan historian, believes that the name America was derived from the ancient mountain of *Amerique* in Nicaragua, and the Mayan city of *Americopan*, in Central America, rather than from the explorer and geographer Amerigo Vespucci. Speaking before the National Geographic Society of Guatemala, Dr. Soto-Hall said that the name *Americopan*, given to a city near the fabulous Eldorado, meant in the Mayan language 'the principal city of America,' the Mayan suffix 'pan' meaning 'principal city.'"

I have enlarged on this subject, because I believe the name is not only American but also a Book of Mormon name, derived from "Mulek," and if this proves correct, the discovery of the name in the mountain highlands of Nicaragua might furnish a valuable clue to future students of Book of Mormon geography.

We want to know every scrap of truth available concerning the Book of Mormon, for that book is a message of salvation from God to the whole world.

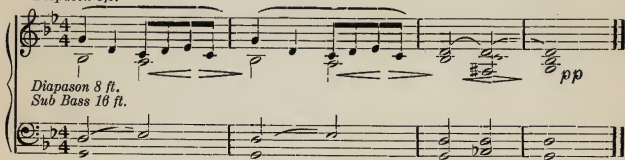
SUNDAY SCHOOL DEPARTMENTS

General Superintendency: David O. McKay, Stephen L. Richards and Geo. D. Pyper

Prelude

Largo.
Vox Jubilante 8 ft,
Diapason 8ft.

WILLY RESKE.



SACRAMENT GEM FOR JULY, 1931

Again we meet around the board
Of Jesus, our redeeming Lord,
With faith in His atoning blood,
Our only access unto God.

Postlude



CONCERT RECITATION FOR JULY, 1931

(I Corinthians, Chapter 15; Verses 19 to 21)

If in this life only we have hope in Christ, we are of all men most miserable;

But now is Christ risen from the dead; and become the first fruits of them that slept.

For since by man came death, by man came also the resurrection of the dead;

For as in Adam all die, even so in Christ shall all be made alive.

STAKE OFFICERS' MEETING

Stake Superintendencies, Boards and Secretaries met Sunday, April 5, 1931, at 4:30 p. m. in the Assembly Room on the fourth floor of the Bishop's Building, Salt Lake City. General Superintendent David O. McKay presided and conducted.

Song: "I Know That My Redeemer Lives," Congregation.

Prayer, Elder David A. Smith.

Solo: "I Think When I Read That Sweet Story of Old," Sister Jessie Evans.

Present of the General Board: Elders David O. McKay, Stephen L. Richards, George D. Pyper, John F. Bennett, George M. Cannon, H. H. Cummings, Edward P. Kimball, Tracy Y. Cannon, George A. Holt, Robert L. Judd, George R. Hill, A. C. Rees, P. Melvin Petersen, George H. Durham, Frank K. Seegmiller, Milton Bennion, Charles J. Ross, J. Percy Goddard, James L. Barker, Frederick J. Pack, Charles H. Hart, H. H. Rolapp, Mark Austin, David A. Smith, A. H. Reiser, Sisters Inez Witbeck, Lucy G. Sperry, Marie Fox, Tessie Giauque. Excused, Elders T. Albert Hooper, Elbert D. Thomas.

General Superintendent McKay expressed appreciation for the response of Stake Presidents, Members of the High Council, Members of Bishoprics and of Stake Boards to the call to attend this meeting. He stated that more united efforts are being put forward in the movement of placing the Priesthood in the lead of all Church Activities and that the Sunday morning hour as the Church Study period is being more profitably utilized now than ever before.

The Instructor

General Secretary, A. H. Reiser, explained that *The Instructor*, as the official organ of the Deseret Sunday School Union, contains the official pronouncements, recommendations, suggestions and instructions of the General Board. These are offered through *The Instructor* with the thought that they will be regarded as official and authoritative, and therefore, they will be put into effect promptly in the wards and stakes. Stake Officers were urged to use *The Instructor* and to refer to it before ward workers as the official organ in the interest of greater efficiency and economy in the administration of Sunday School work.

The Course of Study

Elder A. C. Rees explained the importance of uniformity in following Sunday School recommendations and especially emphasized the importance of

uniformity in the course of study. He stated that it is of utmost importance that everything taught in the Sunday School bear direct relation to the Restored Gospel of Jesus Christ and that even subjects which may be allied to the Gospel but which tend to divert the attention of members of the Sunday School from the Gospel itself should not be tolerated. The Sunday School opportunity for study is too precious and too limited to permit a consideration being given to any but Gospel themes. He explained that the present day Sunday School is the product of constant effort for improvement through the introduction of new and better ways of doing things. The General Board is always open to suggestions and welcomes constructive thought offered by Sunday School workers throughout the Church. He pointed out that new plans and features are properly tried only with the approval of the General Board, since from its position and opportunity it is best able to pass upon the merits of each feature in the light of past experience to determine whether or not it merits a trial.

Church Wide Tobacco Project

Dr. Frederick J. Pack, commenting upon the increased use of tobacco, called attention to the fact that a revelation given the Prophet Joseph Smith stated that in the last days there would be designing men who would attempt to lead the people astray. He pointed out that American Tobacco Interests are employing experts and are spending much money in a campaign to increase the use of tobacco not only among men but among women as well. He reviewed the destructive consequences which accrue from the use of tobacco. "In the last days conspiring men shall attempt to place in our hands things that will come to destroy us. Somehow we have permitted that thing to be done in our very faces without knowing the intent of it. The authorities of the Church have called upon the officers and teachers of all organizations to set an example in this respect. And to put forward every effort within their power to induce others to obey the commandments of God. We must face this thing. On the other side is an army arrayed with untold wealth behind them. On this side there is the strength of conversion to the things of God and the strength of faith and the strength of prayer and the strength of love of which the army on the other side knows not. We cannot meet these people in terms of their own kind. Somehow out of the love of the heart of the officers and teachers and parents we are confident that we can con-

vert our boys and girls to abstain from this pernicious habit and so we ask you to join in this Church wide campaign which will last for months and perhaps extend intensively into years and wage a daily unending battle against it and its pernicious effects. Be wise in the treatment of these boys and perchance these girls who already may have gone over to the use of tobacco. The Gospel is the Gospel of Salvation. We have no right to turn them out and away merely because they break this commandment. We go into the world and spend fortunes and great periods of time for the purpose of inducing non-believers to join the Church and to give up these undesirable habits. We must be equally patient with those who are here. I am satisfied that if we will go forward to do our duty in this respect that God will crown our efforts with success, for He has said that He has never required an individual to do anything without giving that individual the ability to accomplish it."

Teacher-Training Program

Elder George R. Hill, Jr., explained that records of the Sunday School show that Sunday School enrollment decreases rather sharply in the "B" Department and that because of the limited time allowed for Sunday School teaching, it is of great importance that teaching be of the highest quality. He emphasized the fact that the answer to decreasing enrollment and attendance is good teaching. He presented the recommendations of the General Board as printed upon the accompanying circular and explained further that the Union Meetings should be utilized as the means of keeping present teachers well prepared to do their work. Approval of the recommendations of the General Board was voted and by a show of hands the workers present pledged themselves to do all in their power to put these recommendations into effect.

Accounting For Everyone

Elder George D. Pyper explained the plans recommended by the General Board for Accounting for Everyone, pointing out that this movement is in accord with the recommendations of the White House Conference. He read extracts from the Children's Charter and emphasized the importance of bringing the influence of the Church and the Sunday School into the lives of the large numbers who are now not reached by these agencies.

On invitation of General Superintendent David O. McKay, Elder Stephen L. Richards spoke urging that Sunday School members be given ample opportunity to stand upon their feet and bear their testi-

monies and that officers and teachers set the example in this respect.

Prayer, Elder H. H. Rolapp.

Recommendations of the General Superintendency and the General Board of the Deseret Sunday School Union Regarding Teacher-Training

The Sunday School has before it, two very vital teacher-training problems, if it is to bring the quality of Sunday School teaching to a high standard: I. The training of prospective teachers; II. The training of teachers in service.

1. Training of prospective teachers on a ward basis has had, for the majority of wards, three handicaps to overcome:

1. It has been very difficult to find a suitable room available during Sunday School hours.

2. It has been difficult to get a well qualified teacher-trainer.

3. It has been impossible to get trainees in sufficient number to give individuality and morale to the class.

It is recommended:

1. That the responsibility for training prospective Sunday School Teachers, as well as those already in service, be lodged with the Stake Board and that the training be done on a Stake basis.

2. That the Stake Board, through a Teacher-Training Committee, conduct one or more classes for trainees at convenient places within the stake each Sunday from 10 to 12 o'clock.

3. That in order to take advantage of the trained help during the public school season, the training course begin the second Sunday in October and end with suitable exercises with the Sunday School Union Meeting in May.

4. That people be called to take the Stake course in teacher-training by the Stake President upon the recommendation of the local Superintendency, submitted through and with the approval of the Bishop.

5. That each ward be requested to recommend for call at least one-fifth as many trainees as it has teachers in service.

6. That in order to apply the Principles of Teaching to actual Sunday School lessons, the Trainees attend and prepare the lessons to be considered in some particular department of the monthly Union Meeting.

II. To maintain the quality of teaching of the present teachers at a high standard it is recommended:

1. That the General Superintendency ask the Stake Presidencies for a separate Sunday on which to hold Stake Sunday School Union Meetings.

2. That at least one hour be devoted to Teacher-Training at each Union Meeting, about one-third of which to be used

in the general assembly under the direction of the Stake Teacher-Trainer and the remainder in the departments under the Department Trainer and for which a topical outline will be provided by the General Board.

3. That in the event that occasional special lecturers are invited to talk on teacher-training before the General Assembly, that they be invited to discuss the particular topic assigned to the Union Meeting for that Sunday.

4. That at least two of the weekly meetings of the Sunday School Stake Board each month be devoted to teacher-training to the end that effective correlation in the Union Meeting between the Teacher-Training work for the general session and the different departments may be made.

UNIFORM LESSON

For Sunday, July 5, 1931

Dangers in the Use of Alcoholic Drinks

Objective: To reveal the nature and effects of alcohol is to condemn it and to expose the folly or perfidy of those who promote or encourage its use.

References: Doc. and Cov., Section 89; Leaflet for July 5, 1931, in all departments except the Kindergarten, Primary and Church History; "The American Issue"—published in Westerville, Ohio (subscription price \$1.50 per year); "Medical Aspects of the Latter-day Saints Word of Wisdom," Dr. L. W. Oaks (Deseret Book Company).

Suggestions for Presentation: Consider the nature of alcohol, and its effect upon the human body. Have brought out the economic and social effects of drinking alcoholic liquors.

These four subjects may be analyzed by the class and each part assigned for special study by groups of class members.

It should be clear that discussion of the merits or demerits of the present United States law prohibiting the manufacture and sale of intoxicating liquor is entirely beside the point in this lesson. That law is properly regarded simply as a method of abolishing the consumption of alcohol as a beverage.

This lesson does not involve consideration of the proposition, "How best to abolish its use as a beverage," but rather, "Why it is 'not good for man'." A full understanding of this latter proposition increases one's gratitude to the Lord for the forewarning which the Word of Wisdom has given us for nearly a century. It also results in complete condemnation of the drug as unfit for man and in recognition of the wickedness of promoting or encouraging its use.

It is submitted that this is a most effective method of bringing to the present restrictions and prohibitions of its use that degree of public approval and support so necessary to their success. No right-thinking person would do anything to increase the use of alcohol as a human beverage. All right-thinking persons will unite in support of any measures which will effectively curtail its use.

Enrichment: From Dr. L. W. Oaks' Book, "Medical Aspects of the Latter-day Saint Word of Wisdom," we quote:

"Scientific investigation, centered upon the action of alcohol in the human body, has shown beyond doubt that, as a drug, it exerts none but a depressant action. Consequently it has finally received its proper classification as a narcotic, which, in plain speaking, means something that lessens function."

"Alcohol has long been recognized as a contributing cause of Bright's disease."

"When we speak of the nervous system, we are directing our attention to the most delicate, highly specialized and sensitively attuned structure known to human intelligence. Alcohol is a powerful drug which does serious damage to delicate nerve tissues."

"Alcohol effectually cuts off the higher centers of man's mind, leaving the reflex, or purely animal part of the nervous system, in virtual control. Under such conditions, baser passions and emotions are quick to flame up and direct his conduct."

"From Professor M. A. Rosanoff, quoting some work of Dr. Emil Kraepelin, we read:

"Moderate amounts of alcohol taken with a meal, effect a very considerable lowering of capacity for doing muscular work. The wide-spread notion that moderate drinking with meals helps a laborer to do his work is false. Moderate drinking considerably reduces an artisan's efficiency. Its effect is cumulative, and the losses caused by it increase as time goes on."

"Speaking from an everyday medical standpoint, Dr. Buckley, in 'The Boston Medical and Surgical Journal, decides that:

"Alcohol causes accidents; obscures diagnosis, in case of illness, increases danger of infection, in injury; retards process of tissue repair in wound healing; increases mortality from accidents."

"Dr. Kraepelin, as a result of his extensive study on the subject, says emphatically that alcohol is leading civilized humanity to degeneracy."

Dr. Thomas Nixon Carver, Professor of Political Economy at Harvard, in an article entitled "Effects of Prohibition on our Economic Structure (The American Issue, February 14, 1931), says:

"One of the effects of high pressure selling of liquor was to divert spending money into the liquor business which would otherwise have gone to other industries. When the working man had to run the gauntlet of a dozen saloons on his way home from work he did not take all his money home to his family."

"Every scientific test that has been made shows that alcohol is a narcotic and not a stimulant, that it slows down physical and mental activities and reduces the efficiency with which men work. Seventy-five percent of the industrial leaders who have given the result of their observations state that drinking reduces the efficiency of men in industry and makes them less dependable."

"In highly responsible positions, such as running trains, men are forbidden to drink."

"The conclusion is that drinking reduces the earning power of the consumer who drinks and that he therefore has fewer dollars to spend."

"To find what men really think as to the effects of alcohol on efficiency we only need to see what they do when they are forced to think clearly. The experience of the World War forced us to think clearly. Not this country alone, but Canada, Great Britain, Germany and Austria all adopted severe measures to reduce the evils of drink. When Lloyd George was made Minister of Munitions and found to what extent drinking was slowing down the production of munitions he was moved to say, 'England is facing three enemies, Germany, Austria and drink, and, so far as I am able to see, the worst of these deadly foes is drink.'"

"In time of war there is no time to listen to subtleties, sophistries and fake statistics. Everyone knows perfectly well that drink reduces efficiency."

"One of the great and permanent causes of poverty the world over is congestion of the market for the lower grades of labor."

"Our only remedy for occupational congestion is to move laborers upward from the more crowded to the less crowded occupations."

"Anything which facilitates that movement upward relieves occupational congestion, raises wages, reduces unemployment and relieves poverty."

"The question is, therefore, does drink facilitate promotion from lower to higher occupations or does it retard promotion and cause demotion? Count the cases in your own experience where a man has been promoted because he drank, and compare the number with those who have been demoted or failed of promotion because they drank!"

"When you want men to be reckless,

to throw caution to the winds, it is sometimes necessary to drug them with alcohol. Soldiers about to engage in a desperate charge are sometimes thus drugged. Recklessness is the last thing we want in peace time in this machine age. If we knew of some drug that would make men more cautious there would be something to be said for it. Alcohol is not that kind of drug."

Louis J. Taber, Master of the National Grange,* summarized the benefits of prohibition in these words: "Our greatest gains are social and moral. The health of the individual has improved; the number of children graduating from the eighth grade has increased; high school graduates have multiplied; and college graduates are increasing. The general level of all that measures rich and satisfying life has moved forward."

SUBJECTS FOR TWO AND ONE-HALF MINUTE TALKS

Book of Mormon

A Prince Saved Two Kings.

Why is Ammon entitled to be called a prince? Who was his father? Who were the kings he saved? See Lesson 20 for this month. Aim to retell the story of Ammon's saving these two kings. Explain the source of Ammon's power.

"Blessed Are The Peace-Makers."

Explain why Ammon and his brothers are rightly called peace-makers and what blessings came from their efforts to bring peace to the Lamanites. See Lesson 21.

Old Testament

A Classic in Obedience.

Abraham and Isaac deserve the exalted positions they hold as patriarchs of Israel. Read very carefully the story of Abraham's offering of Isaac as a sacrifice. On Abraham's part this act required a high degree of faith, great courage and strict obedience. Of Isaac as much, if not more, faith, courage and obedience were required. It was his life which was to have been taken.

It is fitting that these two great patriarchs, who were to be looked upon as the founders of Israel, because the "Great Promise" was made to them, should by this sacrifice be given foreknowledge of the **Great Sacrifice** of the only Begotten Son of the Father. This knowledge prepared them the better to lay the foundation of faith, courage and obedience so necessary to Israel's living worthy of the **Great Sacrifice**.

*The American Issue.

Jacob and the Great Promise.

Consider what occurred in Jacob's lifetime toward the fulfillment of "The Great Promise." (Genesis 22:15-20.) His family and fortune begin to increase and take upon themselves a national character. Abraham had other descendants through Esau and Ishmael but it is through Jacob's posterity that the Great Promise was fulfilled.

New Testament

The First Commandment.

Mark 12:29, 30. Enumerate some typical social and individual problems which would be solved if all men were "God-loving." Point out how individuals can increase in love of God; and how men can act collectively to increase mankind's love of God.

The Second Commandment.

Mark 12:31. In developing this sub-

ject follow the plan suggested in the paragraph above but adapt the development to love of neighbor.

Missionary

Renewal of Covenants.

Point out what blessings accrue to Saints who partake of the sacrament with full awareness of its purpose and meaning and with determination to make their lives conform to the covenants they thus renew.

Mormonism and Salvation.

This subject affords excellent opportunity to show the justice of God as revealed in the plan of life and salvation proclaimed to the world through "Mormonism." It reveals something of the broad scope of the Gospel as restored through the Prophet Joseph. The glorious vision recorded in Section 76 of the Doctrine and Covenants might in part be quoted briefly.

MESSAGE FROM THE FIRST PRESIDENCY

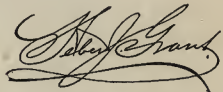
It is now nearly one hundred years since the Lord, through Joseph Smith, gave to the Saints what is known as the Word of Wisdom—a revelation "To be sent greeting; not by commandment or constraint, but by revelation and the Word of Wisdom, showing forth the order and will of God in the temporal salvation of all Saints in the last days—given for a principle with promise, adapted to the capacity of the weak and the weakest of all Saints, who are or can be called Saints."

The Church has constantly urged its members to follow "the will of God" with respect to the use of tobacco, and, we believe, with gratifying success; but never before have the emissaries of the tobacco interests been so active as now in the endeavor to fasten the cigarette habit upon our boys and girls. These words of the revelation, therefore, seem especially significant: "Behold, verily, thus saith the Lord unto you: In consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days, I have warned you, and

forewarn you, by giving you this Word of Wisdom by revelation."

In view of the present conditions we feel constrained to call upon all Saints to be faithful in observing the warning contained in this revelation, that they may enjoy the wonderful promises made by the Lord to those who walk in obedience to His commandments.

We commend the efforts of the Auxiliaries and other agencies in showing the evil effects of the cigaret habit, and by overcoming these powerful and insidious influences with moral suasion and religious conversion.



Anthony W. Ivins
Charles W. Ivins

All the comfort I have found, teaches me to confide that I shall not have less in times and places that I do not yet know. * * *
All I have seen, teaches me to trust the Creator for all I have not seen.—Emerson.

SECRETARIES



A. Hamer Reiser, General Secretary

WHAT HAPPENED

What happened when you figured percentages of enrollment and attendance as suggested in the June issue of "The Instructor" in this department?

Was the attention this matter deserves given to it? If not, is it possible that your method of reporting could be made more impressive? Can you prepare your report next time in such a way as to visualize the facts? Would a chart, graph or diagram be more effective?

Many secretaries have been able to develop very effective methods of presenting the facts which their records show. This practice deserves every encouragement, because it helps busy superintendents and teachers to grasp quickly and accurately the significant relations between population, enrollment and attendance, which after all are very reliable means of determining the popularity and success of the Sunday School.

Your Sunday School and Community

And have you observed how closely related progressive, desirable communities are to good Sunday Schools? So generally it is true that where there is a popular, well-attended Sunday School there is an excellent community life, that it is safe to

say that there is a close relationship between the two.

It may be difficult to decide when the good Sunday Schools makes the community good or the good Community makes the Sunday School good. At any rate the Sunday School is the heart of the community. It can improve the community and the community can improve it. If forces for community improvement are not now organized, the Sunday School, being organized, can be an active factor of improvement. But it should be remembered—Improvement, like charity, begins at home. The Sunday School should put itself in order. Its records will show where to start.

Are You Counting Everyone?

Last month secretaries were advised to count everyone who attends Sunday School and to compare the total number present, thus arrived at, with the total number reported present according to the rolls.

The secretaries' actual count of persons present should be adopted as the basis for perfecting the records and rolls, since the actual count shows the facts and the reports and rolls must record the facts.

Establish this as a permanent practice.

SCIENCE AND ALCOHOL

The well-known periodical, "Popular Science," monthly, says about science and alcohol: "The fact that there is a prohibition problem at all is little short of ridiculous. The whole question hinges upon the effect of alcohol on the human system, and obviously this is wholly a scientific problem. Yet the subject has been so befuddled by politics, bigotry, ignorance, and by emotionalism on both sides of the question, that the authoritative voice of science has been lost in the clamor. Let science definitely and conclusively solve this problem."

Well, what is the verdict of science in regard to alcohol? Here it is:

- 1 Science defines alcohol as a narcotic, habit-forming drug.
- 2 Science in biology proves alcohol a poison destructive to all living tissue.
- 3 Science in pathology proves that alcohol as a beverage substantially lowers resistance to disease.
- 4 Science in medicine proves that alcohol is a poisonous drug, and not a food.
- 5 Science applied in life insurance proves that alcohol taken even in moderation definitely shortens life.
- 6 Science in military training proves that even under rigidly controlled moderation alcohol reduces human endurance and skill.
- 7 Science in government must finally suppress alcohol as the destroyer of human life and happiness.—"The Youth's Temperance Banner."

M I S S I O N S

General Board Committee: Bishop David A. Smith, Chairman; Robert L. Judd and Charles J. Ross

S. S. CONFERENCE AT SAN DIEGO

Elder Lewis Nichols, District President at San Diego, writes to **The Instructor** as follows:

"The accompanying picture [see opposite page] was taken after the first session of our Sunday School Convention, held in San Diego, California, on Sunday, March 29th, 1931. About fifty per cent of the congregation assembled for this picture, among whom were Bishop David A. Smith and Elder Robert L. Judd, of the Deseret Sunday School Union Board, from Salt Lake City; President Joseph W. McMurrin, California Mission President of Los Angeles; Elder Lewis Nichols, San Diego District President; as well as missionaries of San Diego, San Bernardino, and Los Angeles districts.

"At the three sessions of the Convention, we greatly enjoyed the instructions by the visiting brethren, and we feel that as a result Sunday School work will continue to progress here. Besides the

four regularly organized Sunday Schools in San Diego, we also maintain four mission Sunday Schools and are anticipating the organization of still another in the very near future."

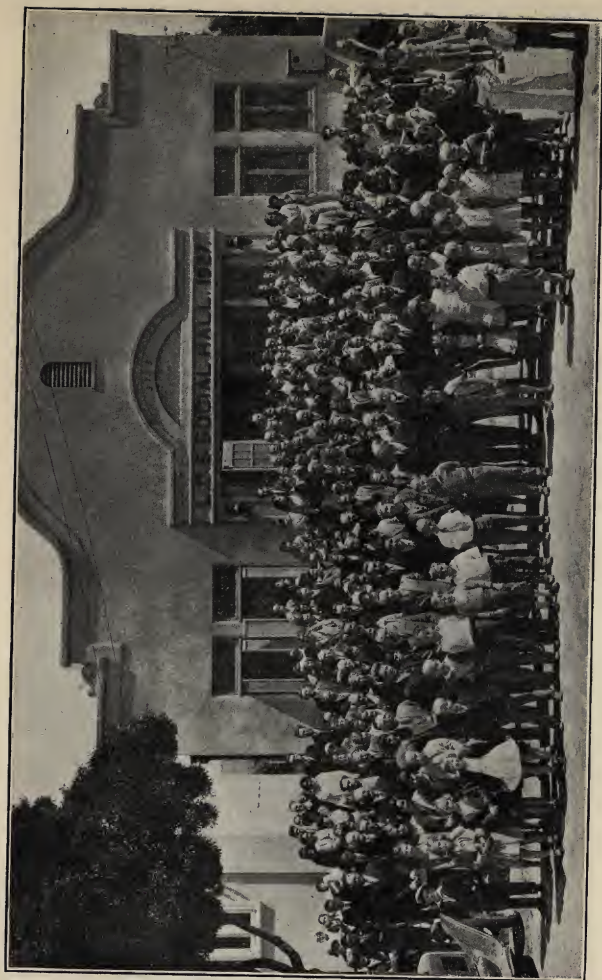
SUNDAY SCHOOL AT FALLON, NEVADA

Superintendent S. W. Miller of Fallon Branch, Nevada District, California Mission, writes that this school has grown from 15 in 1928, to 75 at the beginning of 1931. He says: "A wonderful spirit prevails in our branch, and we are all being blessed with joy and happiness in our humble efforts in carrying the Gospel of Christ to all who will listen."

In the picture, left to right: Superintendent S. W. Miller, First Assistant William Jay Beighle, Second Assistant Lyle Coleman. In rear, right side, in front of window, reading left to right, Branch President E. A. Sorensen, First Counselor L. C. Schank, Second Counselor P. D. Huntsman.



L. D. S. SUNDAY SCHOOL, FALLON, NEVADA, CALIFORNIA MISSION



L. D. S. SUNDAY SCHOOL CONFERENCE AT SAN DIEGO CALIFORNIA

GOSPEL DOCTRINE

General Board Committee: *George M. Cannon, Chairman; George R. Hill, Jr., Vice Chairman; Howard R. Driggs and Frederick J. Pack*

LESSONS FOR JULY

First Sunday, July 5, 1930

Uniform Lesson

Subject: Dangers in the Use of Alcoholic Drinks. (See Superintendents' Department in this issue for outline.)

Second Sunday, July 12, 1931

Lesson 21. Recreation.

Text: Gospel Doctrine Lesson No. 21, Gospel Doctrine Lesson No. 5 (for review purposes).

General Objective: To stimulate a desire on the part of class members to participate in the recreational program of the Church.

Suggestive Topics for Assignment:

1. Explain the physical needs of the human body for play and recreation.

2. Show through a review of outstanding world characters the effect of proper use of leisure time on success in life.

3. Show specifically the values of the leisure-time activity program offered by our Church to all of its members.

High Points for Discussion:

1. What sort of leisure-time activities are most helpful to average people?

2. Point out the advantages which come to both leaders and participants from recreational programs of the Mutual Improvement Associations, Primary Associations and other Church organizations.

3. Relate specific instances of benefits which have come to the home, to individuals, and to Wards, where there has been wholesome recreational activities.

Third Sunday, July 19, 1931

Lesson 22. Fast Offering.

Text: Gospel Doctrine, Lesson No. 22.

General Objective: "If members of the Church would pay their fast offering, there would be none go hungry."

Suggestive Topics for Assignment:

1. Explain the doctrine of the Church relating to fast offering.

2. What physical benefit comes from fasting?

3. What spiritual benefit comes from fasting? (Include a discussion of the teachings of the Christ relating to fasting.)

High Points for Discussion:

1. Relate instances of personal benefit coming from fasting.

2. Show how fasting makes one humble. What effect does it have on prayer?

3. What are the needs of the poor in your community for fast offering money?

4. Does one receive benefit from sacrificing for others?

Fourth Sunday, July 26, 1931

Lesson 23. Tithing.

Text: Gospel Doctrine Lesson No. 23, Doctrine and Covenants, Sections 119 and 120.

General Objective: To emphasize the necessity for the law of tithing.

Suggestive Topics for Assignment:

1. Explain the law of tithing of our Church.

2. Relate the history of tithing among people of the past.

3. Discuss specifically the benefits which come to the Church and to its members from the tithing money.

High Points for Discussion:

1. What benefits come to individuals through the act of paying tithing?

2. Relate instances of specific blessings coming from tithe-paying.

3. What Church projects beneficial to all the members could come if people would pay honest tithing?

4. What did God mean when he said of tithing, "And I say unto you, if my people observe not this law, to keep it holy * * * behold, verily I say unto you, it shall not be a land of Zion unto you." Doc. and Cov. 119:6.

Nothing but ourselves can finally beat us.—Carlyle.

LIBRARIES

T. Albert Hooper, Chairman; A. Hamer Reiser

"The Religious Experiences of St. Paul"

Teachers in our organizations, more especially stake board supervisors in our New Testament Sunday School departments, and seminary principals and teachers should be glad to make the acquaintance of J. Ernest Rattonbury through his scholarly book, "The Religious Experiences of St. Paul."

In this day of behaviorism, humanism, psychology, etc., there are many of our scientists and philosophers who have and experiences of those who have builded Christianity. In this book, the author treats the experiences of the Apostle Paul in the light of modern thought, and sets us right with regard to the religious value of those experiences. The contents are as follows:

Part 1. Religious Experience. Explanations and Definitions; Examination of Experience.

Part 2. The Christian Experience (Paul and Jesus). Paul: Christian Experience; Back to Jesus; Paul's Way of Direct Access.

Part 3. The Experiences of Paul. Paul's Writings (data and style); The Stream of Paul's Experiences; Summary of Paul's Experiences.

Part 4. Paul's Experimental Doctrine (Personal), Experiential Docet; the Epistle to the Romans as Experimental Doctrine; Paul's Ethical Problem; The Family Solution of Paul's Ethical Problem; Paul's Experimental Doctrine of the Grounds of Salvation; Paul and the Modern Man.

Part 5. Paul's Experimental Doctrine (Social).

Part 6. The Challenge to the Validity of experience. Valuable Notes and indices conclude the book.

The author sets forth the relationship of Jesus and his champion, "Paul," in an illuminating study of the historical background of Paul. This book adds richly to the store of knowledge of St. Paul, and will help materially in an appreciation of the life and teachings of that wonderful apostle.

Our Sunday School teachers who will be called upon to teach the New Testament B course should endeavor to read this book before the beginning of that course, for it will enrich their teaching of the many lessons on Paul.

"The Religious Experience of St. Paul," by Rattonbury (Price \$2.50), Published

by the Cokesbury Press, may be had of the Deseret Book Company, Salt Lake City, Utah.—T. A. H.

"The Miracle of the Galilean"

In this day when there are so many books being written in an attempt to prove that there is nothing to Christianity, and so many preaching against the vitality of religion, it is indeed refreshing to find a book like one that has but recently come to my desk.

I refer to Paul B. Kern's "The Miracle of the Galilean," published by the Cokesbury Press. The author discusses the true meaning of the life and mission of Christ, and the effect upon the lives of those who accept the Savior.

The headings of his chapters are:

1. The Miracle in Personality: From Jesus to Christ.

2. The Miracle in Revelation: History, Nature, and Grace.

3. The Miracle in the Mind: The conquest of Superstition.

4. The Miracle in the Spirit: Fear Turned to Joy.

5. The Miracle in Redemption: The Dynamic of Love.

6. The Miracle in Ethics: The Old and the New Morality.

7. The Miracle in Eternity: The Power of an Endless Life.

8. The Unfinished Miracle: Taking Jesus seriously.

There may be some details of doctrine or interpretation with which we cannot all agree, but the author has written so much that is helpful and inspiring that every student or teacher of the New Testament will find it very much worth his while to carefully read this volume. Let me quote just one paragraph as a sample of the material offered.

"When we turn for the answer to our question to the record in the New Testament we find that our material is fragmentary but convincing. There existed no lingering doubt in the minds of his intimate friends and fellow laborers as to who he was. They believed that he was God. They believed this not so much as an intellectual proposition but as an inwardly irresistible conviction. Where reason might stumble, faith walked with sure and unhesitating tread. Flesh and blood had not revealed it unto them, but their spirits had risen up to verify a self-authenticating Voice within that told them

that when they beheld him they beheld the image of the Father. It is interesting to study this faith in Jesus as a divine revelation of God, and see how it grows into a radiant certainty, resting not only

upon a fact of history, but upon the deeper foundation of experience."

The book is a Cokesbury publication, sells for \$2.00, and may be obtained of the Deseret Book Company, Salt Lake City.

—T. A. H.

MISSIONARY TRAINING

General Board Committee: Albert E. Bowen; Chairman: David A. Smith, Vice Chairman: Henry H. Rolapp and Charles H. Hart

LESSONS FOR JULY

First Sunday, July 5, 1931

Uniform Lesson

Subject: Dangers in the use of alcoholic drinks. (See Superintendents' Department in June issue for outline.)

Second Sunday, July 12, 1931

Lesson 21. The Sacrament.

Text: Sunday School Lesson, No. 21.

References: Matt. 26:26-28; Mark 14:22-24; Luke 22:19-20; John 6:53-58; 1 Cor. 10:16, 21, 11:26-30; Doc. and Cov. 20:40, 75-79, 27:1-4, 59-9, 12; "Gospel Doctrine," page 251; 3 Nephi 18:1-12, 28, 29; Mormon 9:29; Moroni 6:6; Dr. Talmage's "Articles of Faith," chapter 9.

Objective: To show the purpose of the Sacrament and the great blessings which come to those who partake of it worthily. Suggestive Outline:

I. Discuss the origin of the Sacrament.

II. Consider the purpose of the Lord in instituting it.

III. Compare our frequent administration of the sacred emblems, partaken of by all worthy members, with the usual custom in the world.

IV. Consider the moral effect upon those who give frequent thought to the obligations they are under when they partake of the Sacrament.

Lesson Enrichment: "When Jesus came and suffered, 'the just for the unjust,' he that was without sin for him that had sinned, and was subject to the penalty of the law which the sinner had transgressed, the law of sacrifice was fulfilled, and instead thereof he gave another law, which we call the 'Sacrament of the Lord's Supper,' by which his life and mission, his death and resurrection, the great sacrifice he had offered for the redemption of man should be kept in everlasting remembrance, for said he, 'this do in remembrance of me,

for as often as ye eat this bread, and drink of this cup, ye do show the Lord's death till he come.' Therefore this law is to us what the law of sacrifice was to those who lived prior to the first coming of the Son of Man, until he shall come again. Therefore, we must honor and keep it sacredly, for there is a penalty attached to its violation, as we shall see by reading the words of Paul." (1 Cor. 11:27-30; "Gospel Doctrine," page 255.)

Third Sunday, July 19, 1931

Lesson 22. What is Salvation?

Text: Sunday School Lesson, No. 22.

References: Doc. and Cov. 6:13; 11:7; 14:7; 78:13-22; 84:65-76; 89:2; 109:4; Sec. 76; Moses 6:52; 1 Nephi 19:15-17; Mosiah 13:28; Alma 9:28; III Nephi 20:31-35; Luke 3:6; Acts 4:12; 13:26; 16:17; Rom. 1:16; II Cor. 1:6; 7:10; Ephesians 1:13.

Objective: To show what the ultimate goal of all Christians is or should be.

Suggestive Outline:

I. Discuss the difference between salvation and exaltation.

II. Consider the celestial glory and the course which leads thereto as described in Sec. 76, Doc. and Cov.

III. The terrestrial glory.

IV. The testial.

V. Consider the teaching found in Sec. 88:20-24, Doc. and Cov., that man cannot inherit any glory until he learns to abide the law of the kingdom to which that glory belongs.

Lesson Enrichment:

"We are of the earth, earthy; and our Father is heavenly and pure. But we will be glorified and purified, if we obey our brethren and the teachings which are given. When you see celestial beings, you will see those beings clothed upon with robes of celestial purity. We cannot bear the presence of our Father now; and we are placed at a distance to prove whether we will honor these tabernacles, whether

we will be obedient and prepare ourselves to live in the glory of the light, privileges, and blessings of celestial beings. We could not have the glory and the light without first knowing the contrast. Do you comprehend that we could have no exaltation, without first learning by contrast? When you are prepared to see our Father, you will see a being with whom you have long been acquainted, and he will receive you into his arms, and you will be ready to fall into his embrace and kiss him, as you would your fathers and friends that have been dead for a score of years, you will be so glad and joyful. Would you not rejoice? When you are qualified and purified, so that you can endure the glory of eternity, so that you can see your Father, and your friends who have gone behind the veil, you will fall upon their necks and kiss them, as we do an earthly friend that has been long absent from us, and that we have been anxiously desiring to see. These are the people that are and will be permitted to enjoy the society of those happy and exalted beings." (Journal of Discourses, Vol. IV, page 54.)

Fourth Sunday, July 26, 1931

Lesson 23. The Scriptures.

Text: Sunday School Lesson, No. 23.
References: Doc. and Cov. 68:1-4; 1 Nephi, Chapters 3 and 4; 1 Nephi 19: 22-24; 2 Nephi 4:14, 15; Alma 13:2; 3 Nephi 23:1-5; Matt. 4:4; John 5:39; 2 Timothy 3:16; 2 Peter 1:19-21.

Objective: To show that in the Scriptures are the words of eternal life (John 5:39), and that every word spoken under direction of the Holy Ghost by those in authority is scripture.

Suggestive Outline:

1. Consider the importance of having Scriptures, as illustrated by the Lord's command to Lehi to send his sons back to Jerusalem for the plates of brass. See 1 Nephi, Chapters 3 and 4.

2. Discuss the statement that the coun-

sel given to one set of people under certain circumstances does not always fit the needs of some other generation.

3. Consider the words of Peter: "Knowing this first, that no prophecy of the Scripture is of any private interpretation." (2 Peter 1:20.)

4. Discuss the value of the Journal of Discourses, Conference Reports, etc., as the most modern Scriptures.

Lesson Enrichment: "Christ is the Master, the Scriptures are the servant. Here is the true touchstone for testing all the books: We must see whether they work the works of Christ or not. The book which does not teach Christ is not apostolic, were St. Peter or St. Paul its writer. On the other hand, the book which preaches Christ is apostolic, were the author Judas, Annas, Pilate or Herod." Luther's Works, Erlangen edition, Vol. 62, page 128.

"God has held the angels of destruction for many years lest they should reap down the wheat with the tares. I want to tell you now that these angels have left the portals of heaven, and they stand over this people and this nation now, and are hovering over the earth, waiting to pour out the judgments, and from this very day they shall be poured out. Calamities and troubles are increasing in the earth, and there is a meaning to these things. Remember this and reflect upon these matters. If you do your duty, and I do my duty, we shall have protection and be shielded and pass through the afflictions in peace and in safety. Read the Scriptures and the revelations; they will tell you about these things. Great changes are at our doors. The next twenty years will see mighty changes among the nations of the earth. You will live to see these things whether I do or not. I have felt oppressed with the weight of these matters, and I felt I must speak of them here." From a sermon delivered by President Wilford Woodruff in Brigham City, June, 1894. See report of Eighty-eighth Semi-Annual Conference, page 52.

IGNORANCE AND NARCOTICS

Ignorance and narcotics tend to standardize, weaken, and defeat people. Education fosters individuality, distinction, and achievement. Has there been in all history so colossal a standardizing process—such a vast demonstration of the sheeplike qualities of the human race in the spread of the tobacco habit. Has not this increase in the use of cigarets been brought about through the expenditure of millions of dollars for advertising; through the hired misuse of psychology, art, writing, printing, and radio; through the degradation of newspapers and magazines? Have not the tobacco interests admitted the falsity of the statements which were published in newspapers and magazines that had the confidence of our homes and of our schools? Should any school or home subscribe to magazines which support such a policy? Can we afford to spread, even among the children, a habit whose cost is greater than the total cost of free public education; a habit surely unworthy of an age that has produced a Lindbergh and has brought into the high schools of America a wonderful army of more than five million fine young men and women!—E Ruth Pyrtle, President of the National Education Association.

NEW TESTAMENT

General Board Committee: Milton Bennion, Chairman; T. Albert Hooper, Vice Chairman

LESSONS FOR JULY, 1931

Division C
Ages 18, 19 and 20

First Sunday, July 5, 1931

Uniform Lesson Subject: Dangers in the use of Alcoholic Drinks. (See Superintendents' Department for outline.)

Second Sunday, July 12, 1931

Lesson 20. The Love of God: Its Moral Significance.

Text: The Teachings of Christ Applied, Lesson 20.

Objective: To show that the first great commandment includes love of the right living and a desire for it.

Supplementary Materials: Bennion, M.—Moral Teachings of the New Testament, Chap. XIII; Kent, C. F.—The Life and Teachings of Jesus, pages 142-156.

Suggestions on Preparation and Presentation: The main problem of this lesson is to put into the first great commandments real, practical meaning in terms of every day living. Most people are much given to reciting familiar words with little accompanying thought. The far reaching meaning of the phrase "Love of God" should be made clear by numerous illustrations of the logical consequence in conduct in one who really loves God. Does he love God if he does not love the qualities of character or virtues that are of the essence of God's nature? Does he love God when he disregards God's commands for his own pleasure or worldly profit?

God is the embodiment of the highest ideals man can conceive. Love of God, then, should include love of these ideals and constant effort to realize them and to assist others toward such realization.

Suggestive Lesson Outline:

- I. The Nature of God; Its Meaning for the First Great Commandment.
 - a. God is the embodiment of:
 1. Love.
 2. Truth.
 3. Justice.
 4. Mercy and all other virtues.
 - b. Love of God, then, implies love of all the virtues.
 - c. Love of these virtues implies honestly striving to realize them in

one's thoughts, feelings and actions.

II. Love of God is the Basis of the Religious and Moral Life Because—

- a. There can be no such life without faith in and devotion to such life; i. e., faith in and devotion to all that is good. God above is the embodiment of all that is good.
- b. Apart from this, love of neighbor is meaningless from a religious or moral point of view.
- c. It furnishes the inspiration and the motive for high spiritual attainment.

III. How to Cultivate the Love of God.

- a. By contemplating His character and His benevolent attitude toward man.
- b. By communion with Him in prayer.
- c. By keeping His commandments.

Third Sunday, July 19, 1931

Lesson 21. The Love of Neighbor: The Second Great Commandment

Text: "The Teachings of Christ Applied," Lesson 21.

Objective: To make clear the far-reaching meaning of love of neighbor and Jesus' exposition of the meaning.

Supplementary Materials: Bennion, M.—"Moral Teachings of the New Testament," Chap. XIV; Kent, C. F.—"The Work and Teachings of the Apostles," pages 156-168, 287-301; Kent, C. F.—"The Life and Teachings of Jesus," pages 176-216.

Suggestions on Preparation and Presentation: Have the students make careful study of Jesus' treatment of this subject, including His story of the Good Samaritan. Ask them, as part of their preparation, to form their own judgments as to what was the matter with the Priest and the Levite. Also to consider what types of conduct in modern life correspond in principle to the conduct of the characters represented in this story.

The students, to succeed, must have knowledge of the facts given in the basal readings. This alone, however, is very inadequate. They should give very thoughtful consideration to these facts, interpret them, and apply the principles involved to their own experiences and problems. It is very necessary then, that the work be studied and plans made by

the teacher well in advance of making the assignments to the class. In line with these assignments preparation by class members should begin a full week in advance of the class discussion of the subject. Substantial thought, like a hard wood tree, as a rule, grows slowly.

Suggestive Lesson Outline:

- I. Who is My Neighbor?
 - a. Anyone that I can help in any way.
 - b. Mankind in general may be so regarded.
 - c. The humanity that is to be, hence love of neighbor implies interest in the future as well as in the present welfare of the human race.
- II. Relation of the Second to the First Great Commandment.
 - a. The second is included in the first. A person cannot love God without loving his fellowmen.
 - b. Love of God is manifest primarily in love of mankind, and love of mankind is manifest in their service. This is a primary test of the love of God.
- III. The Practical Benefits of the Love of Neighbor.
 - a. It relieves suffering of the distressed and at the same time gives joy and lasting satisfaction to the ones who offer such relief.
 - b. It is an influence favorable to safeguarding the moral life of the community and each of its members.
 - c. It is an influence in favor of securing to each individual rights and opportunities equal to those of his fellowmen.
 - d. It is favorable to world unity, peace and progress.

Fourth Sunday, July 26, 1931

Lesson 22. The Love of Neighbor: Practical Applications Today.

Text: "The Teachings of Christ Applied," Lesson 22.

Objective: To give students practice in applying the second great commandment to their own problems and those of contemporary society.

Supplementary Materials: Same as for lesson 21, and Kent, C. F.—"The Work and Teachings of the Apostles," pages

190-200: Bennion, M.—"Citizenship, An Introduction to Social Ethics" (1925 edition), Part III.

Suggestions on Preparation and Presentation: Teachers should always keep in mind the fact that one of the main purposes of all study of religion is improvement of individual and social life here and now. That is the direct purpose of this lesson.

What doth it profit a person to know all theology, religion, and ethics unless this knowledge is generally applied in his every day living? Questions such as this may well be part of the assignment for thought and subsequent discussion. Attention, in the main, however, may well be given to discussion of concrete, practical problems that confront the young people and their community, and how to solve these problems by application of the principles studied. Emphasis should be given to the lasting joys and other benefits to be derived from conformity to the first and second great commandments.

Suggestive Lesson Outline:

- I. List current problems that call for love of neighbor in their solution.
 - a. Unemployment.
 - b. Poverty.
 - c. Unequal opportunities of children and youths.
 - d. Lawlessness.
 - e. International strife.
 - f. Subordination of right to might.
- II. Show what bearing love of neighbor may have upon solution of each of the problems listed under I.
- III. Relation of Love of Neighbor to social knowledge.
 - a. Social knowledge is essential to understanding social problems and how to solve them.
 - b. Social knowledge without love of neighbor may not lead to social justice.
- IV. Conclusions.

The individual who loves his neighbor:

 - a. Will seek to understand him.
 - b. Will seek to acquire social knowledge.
 - c. Will seek to secure the best good of his fellowmen, including finding satisfactory solutions of current social problems.

That which we are, we shall teach, not voluntarily, but involuntarily. Thoughts come into our minds by avenues which we never left open, and thoughts go out of our minds through avenues which we never voluntarily opened. Character teaches over our heads.—*Emerson*.

OLD TESTAMENT

General Board Committee: Robert L. Judd, Chairman; Elbert D. Thomas, Vice Chairman; Mark Austin

LESSONS FOR JULY, 1931

Division B
Ages 15, 16 and 17

First Sunday, July 5, 1931

Uniform Lesson Subject: Dangers in the Use of Alcoholic Drinks. (See Superintendents' Department for Outline.)

Second Sunday, July 12, 1931

Lesson 19. The Period of Isaac.

Text: "Sunday School Lesson No. 19.

Reference: Genesis 21:3 to 35:29.

Objective: It has become a commonplace statement among Latter-day Saints that God in His dealings with men has often selected simple, humble and faithful men to do His work. Show that the life of Isaac illustrates this statement.

Suggestive Lesson Arrangement:

- I. Isaac's birth foretold. (Genesis 17:1-8.)
- II. Isaac's birth. (Gen. 21:1-8.)
- III. Hagar and Ishmael cast out. (Genesis 21:9-21.)
- IV. Abraham's Offering of Isaac. (Genesis 22:1-14.)
- V. Isaac's Marriage. (Genesis 24 and 25:20.)
- VI. Isaac's Sons. (Genesis 24:21-34.)
- VII. Esau and Jacob. (Genesis 25:28-34; 27:1-41.)
- VIII. Death of Isaac. (Genesis 35:28-29.)

Note: It is suggested that the following points be stressed in this lesson.

1. That Isaac, twenty-five years of age at the time he was about to be offered as a sacrifice, was very much a party to the proceedings (see Josephus, Chapter 13).
2. That as a man Isaac was the counterpart of his father in:
 - a. Simple devoutness.
 - b. Purity of life.It may be added that he was a contrast to Abraham in his passiveness.
3. That God in his dealings with men has often selected simple, humble and always faithful men to do his work.
4. That Isaac was the instrument

through which the Lord accomplished His purposes covering the period between two strong and active characters—Abraham and Jacob.

"The Bible History of the period intervening between Abraham and Moses has little that indicates specifically the existence of the Gospel among the Patriarchs. Yet the communion of the Patriarchs, Isaac and Jacob as also Joseph, with the Lord, would argue the existence of a knowledge of the means by which such communion could be secured. Also the offering of sacrifices by these patriarchs, by which was figured forth the great atonement of the future Messiah, bears witness to the same effect—they had the Gospel. The evident existence of the High Priesthood among them undoubtedly argues the existence of the Gospel also as a necessary concomitant of that Priesthood, since said Priesthood exists for the purpose of "administering the Gospel," and holds the Keys of the "mysteries of the Kingdom," even the Key of Knowledge of God; therefore, in the ordinances thereof, the power of Godliness is manifest; and without the ordinances thereof, and the authority of the Priesthood, the power of Godliness is not manifest unto men in the flesh; for without this no man can see the face of God and live." (Doctrine and Covenants, Sec. 84:16-22.) Therefore wherever this Priesthood is found there also will a knowledge of the Gospel be had. If, then, the patriarchs after Abraham had the Priesthood they undoubtedly had also the Gospel." B. H. Roberts in the "Seventy's Course in Theology" (1908), page 91.

"Let men call Isaac commonplace if they will. He taught us the beauty, the poetry, the eternal blessedness of work, and he was the world's first peacemaker. When he went to make his final home in Beersheba, we read that he builded an altar there, and called upon the name of the Lord, and pitched his tent there; and there Isaac's servants digged a well. Altar, tent, and well—these stand for religion, home and work. They are the vital things of life. Isaac was true to his religion, loyal and devoted to his home, stayed with his work as a well-digger and lived at peace with all men. What higher tribute can be paid to any man? "Four thousand years men have drank the sweet waters of the Beersheba well, and blessed

the memory of the man who digged the well. (E. C. Dalby's *Land and Leaders of Israel*, page 41.)

Third Sunday, July 19, 1931

Lesson 20. The Period of Jacob.

Text: Sunday School Lesson No. 20.

References: Genesis 25:19 to 36:1.

Objective: To point out the fact that with Jacob and his life we come to the place in Hebrew history which may be called formative. We find in this period the fundamental economic, ethical and political institutions and ideals of the future Hebrew nation.

Suggestive Lesson Arrangement:

- I. The twin brothers—Esau and Jacob. (Genesis 25:19-26.)
- II. The characters of the two. (Genesis 25:27-34.)
 - a. Esau—bold and daring; a hunter; disdainful of rights and obligations; impulsive but still the favorite of his father.
 - b. Jacob—home loving and a plainsman; a dweller in tents, a seeker after blessings and advancement; his mother's favorite. Respectful of rights and privileges.
- III. Rebekah and Jacob gain the blessing for Jacob. (Genesis 27:6-41.)
 - a. Esau's probable unworthiness. (See Genesis 25:23-33; 26:34; 27:41.)
 - b. Esau's family and the people that came from him. (Gen. 36:1-8.)
- IV. Jacob's Trip to Haran.
 - a. Reasons for his going. (Genesis 27:41-46.)
 - b. His marriage. (Genesis 28:1-5; 29:9-30.)
- V. Jacob's Dream. (Genesis 28:10-19.)
 - a. His vow. (Genesis 28:20-22.)
- VI. God's Promise to Jacob at Bethel—its significance. (Gen. 35:9-15.)
- VII. Isaac's death and burial. (Genesis 35:29.) (It should be noted that on Isaac's death the two sons bury him with no trace of enmity between them.)

Lesson Enrichment:

"Jacob" means "heel," "Esau" "red," (Edomite). (See Genesis 25:25-26 and 30.) To take by the heel may mean to "circumvent" or "overreach." Israel hated the Edomites, therefore their probable way of spitefully remembering their origin—Israel means "prince of God." See 32:28.)

"Of all the characters of the Old Testament, perhaps there has been none more greatly misunderstood by Bible inter-

preters and commentators than has Jacob. Dr. Adam Clark says of him: "All his subsequent conduct (i. e.) after obtaining the birthright for a mess of pottage, proves that it (his name, meaning supplanter) was descriptive of the qualities of his mind. As his whole life, till the time his name was changed (and then he had a change of nature) was a tissue of cunning and deception, and principles of which had been very early instilled into him by a mother whose regard for truth and righteousness appear to have been very superficial. Based on the meager evidence before us, this view is not justified. Rebekah had shown herself a woman of faith and righteousness in obeying the will of the Lord in journeying to a strange land to become the wife of Isaac, and in seeking the will of the Lord in her own behalf before her children were born. To accuse her of having a nature given to falsehood and unrighteousness based on one incident in her life where she gave herself to deception, when, if all the truth were told, may have had more justification than now appears, is without reason." (Sunday School Lessons—Gospel Doctrine Department for April 15, 1928.)

Note: There is so much material in this lesson that the instructor must emphasize the great historical facts, or the students will become lost in details. In a sense the history of the period of Jacob is, like the periods of Abraham and Isaac, the history of families. But with Jacob we come to the place where we see the beginning of tribal organization which in turn grows into a nation. Many of the future characteristics of the future Israelites will be found in the life of Jacob. Jacob lived by his wits. He even contests for blessings with his God. The ability to strike a good bargain has not been wanting in his descendants. "And the boys grew; and Esau was a cunning hunter, a man of the field; and Jacob was a plain-man, dwelling in tents." This is not the first time in Bible history that brothers have represented two competing occupational lives. Contrast the economic characteristics of the descendants of Jacob with those of Esau.

"When the 'man' saw that he prevailed not, he touched the hollow of Jacob's thigh and put it out of joint. He confesses himself vanquished, but Jacob refuses to let him go until he receives a blessing. This is granted and his name is changed to Israel in commemoration of his power with God and prevailing with men. His unknown antagonist refuses to tell his name, but is first called a man, then an angel, and then God. When the contest is over Jacob declares,

"I have seen God face to face."

"This was an epoch in Jacob's life. It is impossible to come out of such a struggle without a change of character and Jacob was changed. He stepped up on a higher level than he had ever attained before—the level of Israel the Prince. What a daring thing he did that night, to challenge the request of his heavenly antagonist! His strength was spent, his hip was out of joint, and he was in mortal pain, but he still would not surrender. In an agony of determination he flung his arms around the angel, and would not let him go until he had blessed him. Such persistence is irresistible even by God himself.

"We can understand now why Jacob was counted worthy to be the founder of that great people whose intense clinging to life has kept them in power in the world through nearly forty centuries. Conquered, crushed, scattered, their land despoiled, the Jews have never perished.

"Egypt, Assyria, Babylon, Persia, Greece, and Rome, mighty world Empires, all conquered the descendants of Jacob in turn, but they have long since perished, while Israel is still a people. How could they die with such an ancestor? How could they give up their mission and destiny in the world when they remembered Jacob's unflinching perseverance which would not let go his purpose, but held on hour after hour through that long night until he finally won? The lesson to us also is clear, if we would have power with God." (E. C. Dalby's "Land and Leaders of Israel," page 55-56.)

Fourth Sunday, July 26, 1931

Lesson 21. The Beginning of the Israelites.

Text: Sunday School Lesson No. 21.
Reference: Genesis 32:28, 35:9-15, 49; Numbers 2:1-31.

Objective: To impress upon the students the proper meanings of the word Israel; the importance of the term in the religious history of the world; and the great significance of Israel in the Gospel's story.

Suggestive Lesson Arrangement:

- I. Israel, its first use. (Genesis 32:28 and 35:9-10.)
 - a. Its meaning (see student's lesson).
 - b. Review here the promise to Abraham. (Genesis 17:1-8.)
- II. Jacob and His Sons. (Genesis 35: 23-26.)

III. Israel Throughout History.

- a. In Egypt.
- b. Under Moses' Leadership.
- c. The conquest of Canaan.
- d. Under the Judges.
- e. The national life under the Kings.
- f. Israel the people without a country.
- g. Israel as a spiritual or religious force.
 1. Judaism.
 2. Mohammedanism.
 3. Christianity.
- h. Modern Israel.
- i. The God of Abraham, Isaac and Jacob in the world.

Lesson Enrichment:

Note: This lesson is one of great importance. It is fundamental to an understanding of the remainder of the history of the Old Testament. Israel and Israelite are such common terms that their proper meanings are often taken for granted. See that the students have a real understanding of the terms. Show that Israel may lose its tribal, political and national significance and still remain a mighty spiritual and religious force in the world. Illustrate by showing that the establishment of the Kingdom of God in the earth by Jews resulted not in a great earthly power but in a spiritual force among the nations. That is the aim of modern Israel since the restoration under Joseph Smith. Illustrate further by reference to the use of the words in the scriptures, in the hymns, in the class room and in the pulpit. Outline briefly the story of Israel as given below, taken from Talmage's "Articles of Faith." Become familiar with the words, "Jew," "Israelite," and "Hebrew," by referring to these words in an Encyclopedia or a Bible Dictionary or any Dictionary of Proper Names.

While Israel has its political significance, emphasis should be laid upon its religious importance. Teachers will find that this lesson will lend itself splendidly to a Gospel appeal to faithful devotion to the cause of God, on the part of each member of the class, as a Latter-day Israelite. Compare Jacob's blessings to his sons, (Genesis, chapter 49) with the Patriarchal blessings of today. Show how in the history of Israel, loyalty to parent develops to respect for tribe, which in turn becomes devotion to principle or cause or patriotism to group or nation or land.

(Dr. James E. Talmage treats this subject fully and clearly in chapter 17, "Articles of Faith," paragraphs 1 to 10.)

BOOK OF MORMON

General Board Committee: Alfred C. Rees, Chairman; James L. Barker, Vice Chairman; and Horace H. Cummings

LESSONS FOR JULY, 1931

Division A
Ages 12, 13 and 14

First Sunday, July 5, 1931

Uniform Lesson Subject: Dangers in the Use of Alcoholic Drinks. (See Superintendents' Department for outline.)

Second Sunday, July 12, 1931

Lesson 20

Text: Alma, Chapters 20-22; Sunday School Lesson, No. 20.

Objective: To teach that the bitterest enemies to the truth are those who have once received it and then rejected it.

To teachers: An effective lesson can be had by having the dialog between the king and Ammon; between the king and Aaron. This will stamp the incidents upon the minds of the class. Call their attention to the stern opposition by the Amalekites, who were Apostates. Their bitterness was greater than that shown by the Lamanites. Why?

What examples have we in our own Church?

The Prophet Joseph Smith was deserted even by his counselors, who became bitter and sought to destroy him.

Satan himself, the Son of Morning, must once have been an enlightened servant of the Lord. He occupied a prominent place in the affairs of heaven. When he fell, he was bitter, and has continued his warfare ever since against righteousness.

Query: What brings about apostasy?

How can one lose the precious gift of faith? The teachers at this point can lead the class to see the importance of observing all the laws and commandments of the Lord. Apostasy does not come at once. Boys and girls can lose faith even as adults may lose it.

Sometimes students in Universities come to the conclusion that the Gospel is inferior to scientific knowledge. Why? Because they do not understand the Gospel. They are easily misled and sometimes quit doing their duties in the Church. How can that unhappy experience be avoided? No boy or girl who is faithful in the Church, who prays who studies

the Gospel, need ever have any fear of losing faith through the most searching study of any of the branches of science. Such boys and girls will only find that all truth agrees, and does not conflict. The Gospel comprises all truth. It is the superficial mind that does not grasp these great truths of the Gospel. Teachers can impress boys and girls with this warning. It will serve them well in later years.

Third Sunday, July 19, 1931

Lesson 21

Text: Alma, Chapters 23-25; Sunday School Lessons, No. 21.

Objective: To teach that an understanding of the Gospel is the greatest gift that can be bestowed upon man.

To teachers: This lesson sets forth one of the most glowing examples of faith to be found in all Nephite history; in fact it is one of the sublimest examples of faith recorded. See if your class can analyze the mental and spiritual change that came over the Lamanites. They gave the supreme evidence of their faith by accepting death rather than deny the faith.

What opportunities have we today to give proof of our devotion. We may not have to offer up our lives, but what can we do in our daily affairs and contacts to prove our unquestioned belief in the Gospel as revealed through the Prophet? Why did he give up his life? Why did the Pioneers abandon their homes and friends?

Why do our missionaries leave their homes and comforts and go out into an unfriendly world?

Why do we give one-tenth of our income to the Lord?

Are any or all of these things a hardship?

Put that question to the class.

Why then did the converted Lamanites prefer death to denial of the faith?

How can boys and girls cultivate that same attitude?

Fourth Sunday, July 26, 1931

Lesson 22

Text: Alma 1-3; Sunday School Lessons No. 22

Objective: To teach that prosperity often causes people to forget the Lord.

To teachers: These three chapters present almost a modern day picture of social and religious life. It will not be difficult to make your class understand the changes that were taking place year after year among the Nephites. Let them tell the story of Nehor and Gideon. How does that compare with people in our day who come out with some new fancy, (which they call religion) and always succeed in winning converts, who are willing to build a church and pay the preacher. Both men and women are doing that today. Show the kind of people who followed Nehor. What kind of people take up with these new ideas today?

Portray the terribly gripping scenes between Amlici and Alma—a contest between wickedness and righteousness. Show how Alma went right to the front to protect his people. That is what Joseph Smith did. Tell the story of Brigham Young when Johnston's army came and threatened to destroy the Mormon people.

Now come to the point of why the Nephites were sometimes humble, kind to the poor and prayerful; sometimes proud, haughty, wicked, forgetful of the poor.

Are the rich always the most blessed? Get opinions from your class.

Why didn't the Mormon people leave here and rush off to California in 1848 to get gold?

What did Brigham Young advise them to do?

What might our gold have done to us and our religion?

When is a boy or girl the richest and happiest—with or without the Gospel?

With or without good desires? With or without a good character?

Who, then, are the ones worthy to be envied?

This discussion should stimulate interest in the question of contentment and happiness that come with a knowledge of the Gospel.

We are the richest people in the world, because of our faith and our practices.

Wanting

By Wilford D. Porter

I want to be free like the breezes that blow—

Like the birds that drift on the breeze.

I want to be gay like a bright summer day,

And as constant as forest trees.

I want to give joy wherever I go—

Wherever I chance to be;

I'm striving to find the rare peace of mind,

That civilization makes flee.

I want to see truth come from out the cold slime—

From out of the vulgar and base;

I want to spread hope to the sordid that grope

With the curses that weigh on the race.

I want to be always a true friend to man—

A friend to the lowly—the high:

I want to see God in the universe,

And feel his omnipotence nigh.

I want to see all the beauty in life —

The beauty that's true and sincere;

I want to see light through the darkness of night

When death beckons me to the bier.

CHURCH HISTORY

General Board Committee: Adam S. Bennion, Chairman, J. Percy Goddard, Vice Chairman

LESSONS FOR JULY, 1931

Agas 10 and 11

First Sunday, July 5, 1931

Lesson 70. The Camp of Israel Travel Through Iowa—From Garden Grove to Mount Pisgah and Thence to the Missouri River.

Text: Sunday School Lessons, No. 70. Supplementary References: *History of Brigham Young*, Ms., May 13, 1846, to June 14, 1846; *Millennial Star*, Vol. 12, "Orson Pratt's Journal," pp. 2-4; William Clayton's Journal, pp. 32-46; B. H. Robert's *Comprehensive History of the Church*, Vol. III, pp. 40-58; Orson F. Whitney's *History of Utah*, Vol. I, pp. 248-280.

Objective: To show that the advance companies of the Camp of Israel, after three and one-half months of arduous travel, completed their journey across the territory of Iowa and reached the Missouri river on June 14th, 1846.

Organization of Material:

- I. The main body of the Camp of Israel left Garden Grove, May 13th, 1846.
- II. They rolled westward twenty-seven miles until May 18th, when they pitched their tents at an encampment called Mount Pisgah.
- III. On May 23rd, Charles Shumway and George Langley arrived in Camp with the Indian Interpreter, George Herring.
- IV. The Camp of Israel remained at Mount Pisgah from May 18th to June 3rd, 1846.
- V. A number of companies of the Camp of Israel began to leave Mount Pisgah on June 1st; by June 2nd all were on their way.
- VI. From June 1st to June 7th the Camp of Israel traveled sixty-three miles.
- VII. From June 8th to June 10th the Camp of Israel passed the Pottawatomie Indian Town.
- VIII. After the Camp of Israel had left the Pottawatomie Indian Town they crossed the east and west branches of the Nishnabotna river.
- IX. By Saturday evening, June 13th,

the Camp Israel had arrived at Mosquito Creek.

- X. The next day, the Camp of Israel crossed Mosquito Creek and drove down near the Missouri river where they camped.

Lesson Enrichment: Elder Parley P. Pratt writes: "After assisting to fence this farm (Garden Grove) and build some log houses, I was dispatched ahead by the Presidency with a small company to try to find another location. Crossing this (the east) branch of Grand River, I now steered through the vast and fertile prairies and groves without a track or anything but a compass to guide me—the country being entirely wild and without inhabitants. Our course was west, a little north. We crossed small streams daily, which, on account of deep beds and miry banks, as well as on account of their being swollen by the rains, we had to bridge. After journeying thus for several days, and while lying encamped on a small stream which we had bridged, I took my horse and rode ahead some three miles in search of one of the main forks of Grand River, which we had expected to find for some time. Riding about three or four miles through beautiful prairies, I came suddenly to some round and sloping hills, grassy and crowned with beautiful groves of timber; while alternate open groves and forests seemed blended in all the beauty and harmony of an English park. While beneath and beyond, on the West, rolled a main branch of Grand River, with its rich bottoms of alternate forest and prairie. As I approached this lovely scenery several deer and wolves, being startled at the sight of me, abandoned the place and bounded away till lost from my sight amid the groves.

"Being pleased and excited at the varied beauty before me, I cried out, 'This is Mount Pisgah.' I returned to my camp, with the report of having found the long sought river, and we soon moved on and encamped under the shade of these beautiful groves. It was not late in May, and we halted here to await the arrival of the President and Council. In a few days they arrived and formed a general encampment here, and finally formed a settlement, and surveyed and enclosed another farm of several thousand acres.

This became a town and resting place for the Saints for years, and is now known on the map of Iowa as a village and postoffice named Pisgah.

Application: Am I prepared today to endure such hardships as were endured by the Latter-day Saint boys and girls who traveled in the year 1846 from Nauvoo to Council Bluffs.

Second Sunday, July 12, 1931

Lesson 71. The Camp of Israel Travel Through Iowa—Jacob Hamblin, a Pioneer

Text: Sunday School Lessons, No. 71. Supplementary References: James A. Little, *Jacob Hamblin*, pp. 9-27.

Objective: To show that the Pioneers thoroughly and voluntarily sacrificed their own interests for a Cause.

Organization of Material:

- I. When the Camp of Israel arrived at Missouri River, Jacob Hamblin, with a number of the Pioneers, was released by President Young to return to Nauvoo for his family.
- II. During the journey from Nauvoo into Iowa, Jacob Hamblin and his family became very ill and were assisted by William Johnson.
- III. The hand of the Lord was over the little Hamblin family during the winter of 1846-47, and administered to their needs and wants.
- IV. While preparing for a journey to his eldest brothers' home, in the Spring of 1847, Jacob Hamblin was seriously injured by a loaded wagon rolling over him, but his life was preserved through his faith in the Lord.
- V. On the 11th of April, 1847, Jacob Hamblin and his family arrived at his father's house in western Iowa.
- VI. He remained here until the Spring of 1850, when, aided by a dream in finding his strayed oxen, he was enabled to make the start for Utah with the company of Aaron Johnson.
- VII. When Jacob Hamblin crossed the Missouri River his life was again saved.
- VIII. On the way to the Rocky Mountains, four very wonderful healings took place in Jacob Hamblin's family, through the administering of the elders: his wife was instantly healed from cholera; he was healed from cholera through the administration of his father; his little boy who was run over by a loaded wagon was immediately made

whole; his youngest son, Lyman, was cured of cholera.

- IX. After traveling one thousand miles, the Hamblin family arrived in the Salt Lake Valley on the first of September, 1850.

Lesson Enrichment: The following is from the History of Brigham Young, Ms: "Tuesday, February 17, 1846—At 9:50 a. m., all the brethren of the Camp assembled near the bridge. * * * President Young said, That all spare men were for pioneers, guards, and watchmen. * * *

"Wednesday, February 18, 1846—I (President Young) called the brethren together * * * and informed the Pioneer Company, that it would be their duty to prepare roads, look out for camp-grounds, dig wells, when necessary, and ascertain where hay and corn could be purchased for the Camp. * * * Captain Stephen Markham was instructed to form the company of the Pioneers in a circle. * *

"Saturday, February 21, 1846—Elder Willard Richards proposed that Bishop Miller, of the Pioneers, assisted by Elder Charles C. Rich, purchase five hundred or more bushels of corn and procure hay and straw to any amount; that Captain Stephen Markham, of the Pioneers, cause all the tithing wheat and rye at Ambrosia Tithing office, and one hundred bushels of corn, to be ground immediately, and report to the Council; that one load of wheat in care of David Dixon be ground and reported; and that John Scott cause the wheat in care of Captain Davis to be carried to the Buonaparte mills, floured and stored until further orders. * * *

"Sunday, February 22, 1846—Bishop Miller reported that he had purchased two hundred and fifteen bushels of corn. * * General Charles C. Rich reported that he had procured three hundred and fifty bushels of corn, mostly on tithing. * * * The Council voted that the Pioneer Company should burn charcoal. * * *

"Monday, February 23, 1846—Henry G. Sherwood was appointed Pioneer commissary to obtain grain and provisions for the Camp. Captain Stephen Markham was instructed to send a company of Pioneers to find a camping ground between Sugar Creek encampment and Bounaparte Mills. * * * Evening, the Pioneers returned and reported a good camping ground ten miles from this, and corn plenty at 18¼c; 12¾ being the market price at Sugar Creek and Montrose.

"Saturday, February 28, 1846—Some of the Pioneers, Daniel Spencer, Charles Shumway, and part of Captain Bent's Company moved on four miles. * * * Colonel Stephen Markham had about one

hundred Pioneers to prepare the road in advance of the main body. * * *

"Sunday, March 1, 1846—A portion of the Pioneers had taken a job of cutting and splitting 3,000 rails at this encampment and shucking 150 shocks of corn which supplied the camp with corn and fodder * * *

Tuesday, March 3, 1846—About 9 the Camp came together when President Young told them that he wanted the Pioneers to go ahead and prepare the roads by cutting and trimming trees and filling up bad places; that it is not for the Pioneers to order the teamsters; that he did not want a man along who was not willing to help in every place. * * * The President directed the Pioneers to go ahead. * * * The Camp of Israel encamped about $\frac{3}{4}$ of a mile north of the Des Moines on a ten acre lot owned by Dr. Juett which had been cleared and fenced by Bishop Miller and his company of 10 wagons—30 or 40 Pioneers—who left Sugar Creek on the 25th of February."

Application: For what cause should I thoroughly and voluntarily sacrifice my own interests?

Third Sunday, July 19, 1931

Lesson 72. The Mormon Battalion.

Text: Sunday School Lessons, No. 72.

Supplementary References: Andrew Jensen, *Church Chronology*, p. 30; Andrew Jensen, *Historical Record*, Vol. VIII, pp. 905-914; Nephi Anderson, *A Young Folks' History of the Church*, pp. 123-126; B. H. Roberts, *A Comprehensive History of the Church*, Vol. 3, pp. 60-90; Frank Alfred Golder, *The March of the Mormon Battalion*, pp. 62-146; Christopher Layton, *Autobiography*, pp. 31-43.

Objective: To show that the Mormon people, in spite of the neglect on the part of the United States Government, were nevertheless loyal.

Organization of Material:

- I. The War Department of the United States wrote on June 3, 1846, to General S. W. Kearney at Fort Leavenworth instructing him to secure the aid of the Mormons in his intended effort to take possession of California, which country then belonged to Mexico.
- II. Captain James Allen arrived among the Mormons at Mount Pisgah, June 26, 1846.
- III. He met with the leading authorities of the Church at Council Bluffs, July 1, and presented his requisition for a Battalion of 500 volunteers for the Mexican War.

IV. On July 3, President Young, Heber C. Kimball, Willard Richards and others started for Mount Pisgah to raise volunteers, since there were not enough men at Council Bluffs to enlist.

- a. Sixty-six volunteered at this place.
- b. These brethren arrived at Council Bluffs, July 14th.

V. A meeting of all the brethren of the Camp of Israel was held under the Bowery of Elder Taylor's encampment on Mosquito Creek on July 13th.

- a. The business of this meeting was to answer the call of the United States Government for a Battalion of 500 volunteers to serve in General Kearney's Army of the West, which was to march to California.
- b. Four companies were raised by the close of this day.

VI. On July 13th, a farewell ball was given in John Taylor's Bowery.

VII. On July 16, 1846, four companies of the Mormon Battalion were brought into a hollow square and were mustered into service by their respective Captains.

- a. A few days later the Fifth Company was completed and mustered into service.
- b. Eight or more boys enlisted as servants to the officers.
- c. About thirty-one wives, some of whom had children, joined their husbands in the Battalion.

VIII. On July 18, President Young and others met with the commissioned and non-commissioned officers of the Mormon Battalion in the Cottonwoods near the bank of the Missouri River and gave them their final instructions.

IX. On July 20, 1846, at twelve o'clock, the Mormon Battalion began its march southward along the east bank of the Missouri River for Fort Leavenworth.

- a. On July 22nd the Fifth Company left Council Bluffs.
- b. On July 25th a number of the brethren in the Battalion became seriously ill and were healed by the anointing of oil and the laying on of hands.
- c. On July 27th, the Mormon Battalion camped on the River. Nodaway.
- d. On July 29th, they stopped for noon within a mile of St. Joseph's, Missouri.
- e. During the night of July 30th,

the Mormon Battalion were caught in a terrific storm.

f. On August 1st, 1846, they arrived at Fort Leavenworth.

X. The Mormon Battalion were at Fort Leavenworth from August 1st to August 12th, 1846.

a. While here they received their arms and equipage and such other things as were necessary.

b. Each of them received \$42.00 cash, the allowance for a year's clothing.

Lesson Enrichment: Captain Allen reached Council Bluffs on June 30th, and immediately placed himself in communication with President Young and his brethren. On the 1st of July he met with them, and presented to them for perusal, the following instructions from his commanding officer:

"Headquarters Army of the West,

Fort Leavenworth, June 19, 1846.

"Sir: It is understood that there is a large body of Mormons, who are desirous of emigrating to California for the purpose of settling in that country, and I have therefore to direct that you will proceed to their camps and endeavor to raise from amongst them four or five companies of volunteers to join me in my expedition to that country; each company to consist of any number between seventy-three and one hundred and nine. The officers of the companies will be a captain, first lieutenant and second lieutenant, who will be elected by the privates and subject to your approval. The companies, upon being thus organized, will be mustered by you into the service of the U. S., and from that day will commence to receive the pay, rations, and other allowances given to other infantry volunteers, each according to his rank. You will upon mustering into service the fourth company be considered as having the rank, pay and emoluments of a lieutenant colonel of infantry, and are authorized to appoint an adjutant, sergeant major and quarter-master sergeant for the battalion.

"The companies after being organized will be marched to this post, where they will be armed and prepared for the field, after which they will, under your command, follow on my trail in the direction of Santa Fe, and where you will receive further orders from me.

"You will, upon organizing the companies, require provisions, wagons, horses, mules, etc.; you must purchase everything which is necessary and give the necessary drafts upon the quarter-master and commissary departments at this post, which drafts will be paid upon presentation.

"You will have the Mormons distinctly to understand, that I wish to take them as volunteers for twelve months, that they will be marched to California, receiving pay and allowances during the above time, and at its expiration they will be discharged, and allowed to retain, as their private property, the guns and accoutrements to be furnished to them at this post.

"Each company will be allowed four women as laundresses, who will travel with the company, receiving rations, and the other allowances given to the laundresses of our army.

"With the foregoing conditions, which are hereby pledged to the Mormons and which will be faithfully kept by me and other officers in behalf of the government of the United States, I cannot doubt but that you will, in a few days, be able to raise five hundred young and efficient men for this expedition.

"Very respectfully your obedient servant,

S. W. Kearney,

Col. of 1st Dragoons.

To Captain James Allen,
1st Reg. Dragoons, Fort Leavenworth."
(Andrew Jenson, *Historical Record*, Vol. VIII, p. 906.)

Application: Under all circumstances, what should be my attitude toward the Government?

Fourth Sunday, July 26, 1931

Lesson 73. The Mormon Battalion (Continued).

Text: Sunday School Lessons, No. 73.
Supplementary References: Andrew Jenson, *Church Chronology*, pp. 30-31; Andrew Jenson, *Historical Record*, Vol. VIII, pp. 914-916; Christopher Layton, *Autobiography*, pp. 43-56; Frank Alfred Golder, *The March of the Mormon Battalion*, pp. 146-179; Brigham H. Roberts, *A Comprehensive History of the Church*, Vol. 3, pp. 104-121.

Objective: To show that the Mormon Battalion bore their intense hardships with fortitude.

Organization of Material:

I. The Mormon Battalion departed from Fort Leavenworth on August 13th and 14th, 1846, for Santa Fe.

II. Captain James Allen, commander of the Mormon Battalion died at Fort Leavenworth on August 23rd, 1846.

a. He was succeeded by Captain Jefferson Hunt, who was shortly thereafter succeeded by Lieutenant A. J. Smith.

- III. The Mormon Battalion reached the Arkansas river on Friday, August 11th, 1846.
- IV. On August 16th, Captain Higgins took a number of the families accompanying the Battalion up the Arkansas river to Pueblo. While on the way there Norman Sharp, who accidentally shot himself, died.
- V. On the route to Santa Fe the sick of the Battalion suffered much at the hands of Dr. George P. Sanderson.
- VI. The Mormon Battalion reached the Red river, Friday, September 2nd.
- VII. The Battalion was divided in two divisions on September 3rd; the able-bodied in one, and the sick and the women in the other.
- VIII. The company of able-bodied men arrived at Santa Fe, September 9th; the others, September 12th, 1846.

Lesson Enrichment: "The Battalion and Dr. Sanderson. In the course of the day Lieut. Smith discovered some two or three sick in a wagon who had not reported themselves to the Surgeon, and he pulled them out very abruptly. Dr. Sanderson stood by hallowing, "Damn them, pull them out." The Lieut. asked Albert Dunham, one of the sick, if he had taken any medicine, who answered in the affirmative. The Lieut. enquired who ordered it, and on learning that it had been administered without the surgeon's orders, he swore by that in case any man in the battalion did the like again, he would cut his damned throat; and then turned to Dunham and said that if he took medicine in the like manner again, he would tie a rope to his neck and drag him one day behind a wagon. In the evening the sergeants were called for at the Lieutenant's marquee and received orders to have the sick all report themselves next morning to the surgeon, or they would be left on the prairie.

"The surgeon had been heard to say, while in conversation with the Lieutenant and while pouring his wicked anathemas upon our heads that he would send as many to hell as he could, thus virtually threatening the lives of all under his charge.

"Such language as this we had not been accustomed to, and began to conclude that our surgeon was a correct sample

of the people he had just left in Missouri * * * and as to our Lieutenant in command his course began to look very much unlike that our Col. James Allen." (Frank Alfred Golder's *The March of the Mormon Battalion*, pp. 163-164.)

"Arrival of the Battalion at Santa Fe. The first division of the Mormon Battalion arrived at Santa Fe on the evening of October 9th, 1846. On their approach, General Doniphan, the commander of the post, ordered a salute of one hundred guns to be fired from the roofs of houses in honor of the Mormon Battalion. The second division arrived on the 12th of October.

"When Colonel Sterling Price, with his cavalry command, which left Fort Leavenworth two or three days ahead of us, arrived at Santa Fe, he was received without any public demonstration, and when he learned of the salute which had been fired in honor of the Mormons he was greatly chagrined and enraged.

"This same General Doniphan, who had been an eminent lawyer of Clay county, Missouri, was present when Joseph Smith and others were tried by a court martial of the mob at Far West, in 1838. When the prisoners were sentenced upon that occasion to be shot in presence of their families, General Doniphan denounced the decision as 'cold blooded murder,' and swore that neither he nor the regiment which he commanded should witness the execution. He was not only an officer in the militia, but he was the only lawyer of prominence who was present on that occasion, and his influence was such that by his firm spirited action the decision of the court-martial was changed and the prisoners were turned over to the custody of the civil authorities of the State.

"When the Mormon Battalion arrived at Santa Fe, General Doniphan was pleased to find a number of old acquaintances and friends among the soldiers, whom he knew to be honorable, upright and loyal men, and it was probably the memory of the wrongs which they had suffered from the Missouri mobocrats which prevented him from extending any courtesies to Colonel Price and his disgraceful command on their arrival." (Frank Alfred Golder, *The March of the Mormon Battalion*, pp. 172-173.)

Application: How should I bear the sufferings and hardships that may come to me?

What we can do is so little: our Courage to do it, so much.
Courage is, in fact, our life—to tell ourselves the truth, and to do it.

—Maurice Hewlett,

P R I M A R Y

General Board Committee: Frank K. Seegmiller, Chairman; assisted by Florence Horne Smith, Lucy Gedge Sperry and Tessie 'Glaugue

LESSONS FOR JULY, 1931

First Sunday, July 5, 1931

A Picture Lesson

We hope, this month has been a month of kind deeds. Since there are so many lovely flowers at this time of year, how would it be to take some to an elderly person, a person who is ill, or someone who would enjoy such a visit? If there are four groups of children, four teachers, four bouquets of flowers and four sets of pictures, four "shut in" folks could be visited. (Teachers may use their own judgment in this respect.)

After the opening exercises the teachers and the children may go to the home of some elderly person or some ill person and present them with a simple bouquet of garden flowers. The little ones may sing several songs. ("Angry Words" may be one of them.) Then one child may take the beautifully colored picture of "Jesus Blessing Little Children" and tell the person being visited about it. Another child may take the picture of "Christ Feeding the Five Thousand" and tell its story. Still another may take the picture of "Jesus and the Woman of Samaria" and tell how kind Jesus was in this story. Let the teacher assist the children whenever necessary to bring out the lesson truth for the month. This very informal period will instill new faith, love and hope into the hearts of the children as well as those being visited. (Great care should be taken as the children come and go. Keep them together crossing streets and see that they walk quietly for this is the Sabbath day.)

Second Sunday, July 12, 1931

Lesson 109. Walking on the Water

Text: Matt. 14:22-33; Sunday School Lesson Leaflet No. 109. Weed's "A Life of Christ for the Young," "Jesus the Christ," etc.

Objective: "All things are possible to him that believeth."

Memory Gem:

Pictures: "Christ Walking on the Sea," No. 49. New Set of Colored Primary Pictures. Also Bible and Church History Stories, page 101. See also frontispiece in *The Instructor* for April, 1931.

Organization of Material:

- I. Jesus' Disciples in Distress.
 - a. Soon after the five thousand were fed.
 - b. They were crossing the Sea of Galilee.
At Jesus' suggestion.
 - c. Christ was not with them.
He had gone to the mountain to pray.
 - d. The wind was contrary.
 1. They could not row against it.
 2. Had made only half the distance by morning.
Although they were expert boatmen.
- II. Their Master Comes to Them.
 - a. He had seen their distress.
 - b. Walks on the water to their boat.
 - c. The disciples are afraid.
 - d. Jesus calms their fears.
- III. Peter Walks on the Water.
 - a. He asks for the privilege.
 - b. His faith fails him.
 - c. Christ comes to the rescue.
 - d. "Of a truth, thou art the Son of God."

Lesson Enrichment—Point of Contact: This story happens immediately after Jesus has fed "The Five Thousand," so a brief review of that story would be a good approach. Let a child tell the story as another child holds the picture. Be sure that the children know where Jesus went and why. Let them tell what kind of boats were used in those days, how well trained these disciples were in handling a boat. Before these disciples had followed Jesus what had they done daily? What kind of seas are fishermen used to? In this story these trained men were helpless, neither the sails of their boats nor their oars helped them.

Illustrations—Application: There are two ways in which people believe they can do things. Some folks say to themselves, "I can do that. You just wait till I am big enough and I will show you that I can." Others say, "I would like to be able to do that. I will start trying right now." So they work to make themselves strong to do it. And each day their belief grows and their power to do it grows.

Once there was a little boy who did not have a chance to go to school when he was as old as the boys in our class.

He longed to learn to read. When he saw the missionaries helping other folks to learn about the work of God, he longed to help too. One day when he was wishing so much to know what the words in books said to him, he thought to himself, "Will I ever be able to read books?" And it seemed that someone answered, "Yes, and you will write them too." Some years later this boy did get to go to school. He worked so earnestly that he grew to be a wise man and a powerful speaker. And more than that, he wrote many books for people to read. "All things are possible to him that believeth."

Let the children name one thing that they would like to start to do today that will help make them strong enough to help in the Church of Jesus Christ.

Third Sunday, July 19, 1931

Lesson 110. Christ Stills the Tempest.

Text: Matt. 8:23-27; Mark 4:35-41; Luke 8:22-26.

References: Sunday School Leaflet No. 110; Weed's "A Life of Christ for the Young;" "Jesus the Christ," etc.

Objective: "All things are possible to him that believeth."

Pictures: "Jesus Stilling the Storm," No. 34, in the New Colored Primary Picture Set, also Bible and Church History Stories, page 104.

Organization of Material:

- I. Jesus Busy All Day Long.
 - a. He heals many sick.
 - b. Preaches to the people.
 - c. Weary at the close of day.
 1. Sends the multitude away.
 2. Departs by boat.
 3. Other boats accompany His boat.
- II. Many Lives Endangered by a Storm.
 - a. The wind sweeps the sea.
 - b. Boats fill with water.
 - c. The disciples in despair.
 - d. Jesus sleeps.
- III. Jesus Calms the Storm.
 - a. He awakens at the agonizing call of His disciples.
 1. "Master, we perish."
 2. "O, ye of little faith."
 - b. Rebukes the wind and the sea.
 - c. A great calm.
 - d. His disciples marvel.

Lesson Enrichment—Point of Contact: Talk with the children about what happens when there is a violent storm. What happens to the sky? How does the rain fall? What does the wind do? What does the rain do to newly planted lawns, gardens and even to hard roads? Where do the people go? What happens when

there is a storm at sea? Show a picture of one. Then tell of the storm which took place when Jesus and His disciples were crossing the Sea of Galilee.

Illustrations—Application: There was once a time when two little boys were walking home alone in the dark. They had been out in the country. It started to snow and they were blocks and blocks away from their houses. The wind blew and the snow drifted, covering up the road so they did not know which way to go. Soon one of them said, "Let us pray to the Lord to help us. I know He will." So the two boys knelt down in the snow and prayed to God to help them find the road home. Soon after they started walking again, they saw railroad tracks. They followed these until they reached a railway station. Here their parents found them and took them home. Teachers may mention times in their own lives and encourage the children to tell about times when they were in trouble, and when through prayer, the Lord helped them overcome their difficulties. Every morning and every night how may little children talk with God? At what other times may they talk to Him? When may they say their prayers without kneeling down? And how must they feel toward God when they ask Him these things?

Fourth Sunday, July 26, 1931

Lesson 111. Jesus and Nicodemus.

Text: John 3:1-16; Sunday School Lesson Leaflet No. 111.

Objective: Baptism by immersion is essential to enter God's kingdom.

Pictures: "Jesus and Nicodemus," No. 224, New Set of Colored Primary Pictures, Bible and Church History Stories, page 112.

Organization of Material:

- I. Introduction.
 - a. A birth is a complete change.
 - b. A butterfly has "two birthdays."
 - c. A child may have "two birthdays," (a second complete change of life.)
- II. Nicodemus Comes to Jesus Christ.
 - a. He was a rich Jewish ruler.
 - b. Comes by night.
 1. Why not in the day time?
 - c. His question.
- III. Christ Explains Baptism to Him.
 - a. A man must be born again.
 1. Baptized by immersion.
 2. Blessed to receive the Holy Ghost.
 - b. A new life comes with this second birth.

Lesson Enrichment—Point of Contact: Let the children tell about a time when

they rode on the street car. In order to enter the car, what did they give to the conductor? Why? How many have been on a train? What did you buy before you entered the train? Who looked at your ticket before he let you step into the train? Who took it after you entered? What might the conductor have done if you had not had a ticket? Our Heavenly Father, too, asks us for our ticket before He allows us to enter His train, or His kingdom. Who can guess what kind of a ticket it is? Our story today lets Jesus tell us all about the way to get into His kingdom.

Illustrations—Application: Let the children tell of Jesus' example in being baptized. Show the picture of His baptism. (See Bible and Church History Stories, page 113.) What child has seen another child baptized? How was it done? Who did it? At what age are children of our Church baptized? After we are baptized we can live in a new world, as it were. We are trying not to do wrong any more, the Holy Ghost is helping us to feel happier and to learn many new things. And then we really belong to God's church, to His kingdom, because being baptized was our ticket to enter.

Mother-Love

By Mrs. Clara M. Bush, National Kindergarten Association

Mother-love is the most beautiful thing in the world and the child who grows up in its warmth has all the sweetness that life can give him—but mothers must be careful not to allow mother-love to produce child-selfishness.

The other day a street-car, already overcrowded, stopped to let on another crowd, that pushed and jostled itself on board. Among these passengers were a mother and her seven-year-old boy.

They found a place where they could stand and hold on to the backs of seats. The mother's arms were full of bundles, but the boy carried not even one.

Soon a chivalrous man offered his seat to the mother, and without a word of thanks she pushed the boy into it while she remained standing in the aisle.

Of course she loved the boy. She was willing to endure fatigue that he might rest; she was glad to carry the bundles that he need have no responsibility; she was ready to slip and sway and stumble in the aisle that he might sit at ease; she wanted nothing that he might have everything, and she didn't care by what means he obtained it.

It would not have hurt that seven-year-old boy to stand. He would have laughed at the swaying and slipping

and buffeting, but the tired look on the mother's pale face showed the great strain she was enduring.

I looked at the boy. He was chubby, rosy, full of life, but smug and complacent. He had what he wanted, and what anyone else wanted was nothing to him. He appeared to think that if only ONE seat were available, that seat belonged to him. He never noticed his mother's fatigue, nor her slipping bundles, nor her efforts to keep her footing. HE was comfortable, so what else mattered?

That mother should have accepted the seat offered her to teach her son deference toward her and thoughtfulness for her comfort. He should not have been allowed to think that she could stand while he took his ease.

She should have taken the seat so that her son would realize that he could not always have what he wanted while others went without.

She should have insisted that he carry some of the bundles in order to teach him responsibility.

The mother-love that looks only at the present is apt to bring up children to be selfish, irresponsible and dependent, but mother-love that looks into the future as well as the present trains boys and girls to be thoughtful of others, to be dependable and independent, able to succeed and worthy of success.

KINDERGARTEN



General Board Committee: George A. Holt, Chairman, assisted by Inez Witbeck and Marie Fox

LESSONS FOR JULY, 1931

First Sunday, July 5, 1931

Note: Since this Sunday is so near the Fourth of July, it is suggested that The Children's Period be for July 12th instead of the first Sunday in the month as is our custom. Whenever this lesson is to be given in a country which is not the United States of America, please substitute that country's flag instead of the American flag, and adapt the story as it seems best. (The lesson may be given in this case on its regular day unless the birthday of the Nation is near that of our own.) Every child of Kindergarten age needs a lesson in loyalty to the flag.

Lesson 19. The Red, White and Blue

Text: "Sunday Morning in the Kindergarten," Lesson 19.

Objective: Loyalty to what our flag stands for helps us to become better citizens.

Pictures: Any picture of a boy or a girl and a flag.

Organization of Material:

I. Introduction.

- a. The Lord expects us to honor our country by obeying its laws.

"Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land." Doc. and Cov. 58:21.

- b. "He serves me best who serves his country best." Alexander Pope.

II. Dan's Mother gives Him a Lesson on the Flag.

- a. On the day before the Fourth of July. (The Nation's birthday.)

- b. While assisting in the preparation for a picnic.

- c. In response to his request for a flag.

- d. Every flag has a message.

III. Dan Lives Its Message.

- a. During his visit to the store. He is true.

- b. While tending the baby. He is brave.

- c. When playing jacks. He is pure.

IV. Dan's Loyalty Rewarded.

- a. He earns the right to carry the flag.

- b. Night time brings complete satisfaction.

1. To the mother.

2. To the boy.

Lesson Enrichment—Point of Contact:

Bring to class a medium sized flag which is rolled, wrapped and tied in a package. Let several children have a turn guessing what you have in your package. Let several others come to you, one at a time, and feel the package. When the children have guessed what it is, let one open the package and unfurl the flag. Then let the children tell why they celebrated yesterday and why flags were displayed on houses and places of business. Find out if anyone thought to do a kind deed to someone as a way of honoring the flag. Find out if anyone saluted a flag yesterday. Show the children how to salute the flag.

Then tell them that Our Heavenly Father is pleased with folks who love their flag, their country and its laws. Once when He talked to Joseph Smith to tell him what He wanted this people to do, He mentioned being loyal to one's country and to one's flag. The flag stands for our country and when we promise to love our flag we promise to do as the policeman tells us to do, or as our President, our King, or our Mayor tell us to do. Shall I tell you the very words Our Heavenly Father said to Joseph Smith? "Let no man break the laws of the land." Then tell the story "The Red, White and Blue."

Questions—Application. Let the children tell several things our country stands for. (It stands for true words, brave deeds, pure words and deeds,, kind words and kind deeds, self control, cheerfulness, courtesy, obedience, etc.) Name something true a child may do today. Name some deeds showing courtesy and obedience. Let a child hold the flag while the children salute it. Let another child take the flag and march by all of the children as if it were a parade passing by. Let each child in its turn honor the flag as it passes by. How do boys honor the flag as it passes by? (They take off their hats with their right hands, hold hats over their hearts and stand bent. The boys may play that they are taking off their hats.) How do girls honor the flag as it passes by? (They stand straight and quiet with their hands by their sides.)

Make this a very impressive ceremony. Instill into the children's minds and hearts a desire to honor the good things the flag stands for. Every time we stand at attention to honor our flag we stand at attention to say that we will try to do the things it stands for.

Memory Gems:

"We love our pretty, starry flag
With its Red, its White, its Blue.
Red says, "Be Brave," White says, "Be Pure,"
And Blue says, "To your land be true."
"Thank Him for the Sabbath
Holy day and blessed,
Best of all the seven—
Hallowed day of rest."

Songs: "For Our Soldiers," page 76, Music in Kindergarten and 1st Grade; "Our Flag," page 76, Music in Kindergarten and 1st Grade; "The Sabbath Day," page 22, Kindergarten and Primary Songs; "Come, Come, Ye Saints," page 16, Deseret Sunday School Songs.

Second Sunday, July 12, 1931

The Children's Period

As the heading of this lesson implies, this is the period in which the children do most of the talking. This lesson is generally the Fast Day expression or testimony period, but has been changed for this month to allow our patriotic lessons to be given near the Fourth of July.

The children will talk about the subjects they discussed during the month of June. The pictures used to develop these lessons will be shown the children again and in turn they will tell what the pictures say to them.

As the children look at the pictures of birds which were used, encourage them to tell how they can help take care of these friends of man. How can they give them a feast in winter? What can they put out of doors that cats cannot get and which will last many birds a long time? What kind of shrubs shall we plant in our yards that will help feed the birds? What birds helped our grandfathers and grandmothers in the early days of Utah?

When the children are telling about "The Good Samaritan" story find out why the Priest and the Levite passed by the injured man? Why could not the hurt man call to them? Who did have courage enough to stop to help this man who had been beaten by thieves? What did he do to the wounds? What else did he

do? Who paid money for the sick man to remain at the hotel? Why did he, a rather despised man, do things like these?

As the children look at the picture of David playing before Saul, let them tell what else he could do beside play the harp? Why had he come to the king's palace? How did his sweet music make the king feel? Even when the king felt sour and sick, what kind of a face did David keep?

Review a rest exercise of the past month.

Third Sunday, July 19, 1931

Lesson 20. The Children of Israel in the Wilderness

Text: Exodus 1:7-14; 16. "Sunday Morning in the Kindergarten."

Pictures: "Smiting the Rock at Meribah," New Colored Set of Pictures, Deseret Book Company.

Objectives: "The Lord is pleased with those who keep the Sabbath day holy."

Organization of Material:

- I. The Children of Israel Leave Egypt.
 - a. They had been slaves to Pharaoh. The king made them work every day of the week.
 - b. They were led away by Moses, a servant of God. Departed hurriedly.
- II. Hunger Causes Discontent Among Them.
 - a. Their situation. Many people, no food, no way to obtain it.
 - b. Their murmurings.
 - c. They called to Moses and Aaron for assistance.
- III. The Lord Sends Them Food.
 - a. In response to the prayers of their leaders.
 - b. Manna in the morning—quails at night.
 - c. His special request. A double portion to be gathered in the sixth day.
- IV. Observance of the Sabbath Day Brings Joy.
 - a. Hunger and unhappiness to those who disobeyed.
 - b. Strength and contentment to those who obeyed.

Lesson Enrichment—Point of Contact: Use the approach to the lesson suggested in Sunday Morning in the Kindergarten.

Application: Janet once went into the country for her summer holiday. Her Aunt lived on a big farm where there were plenty of chickens and ducks and

geese, many horses both for work and for driving, and numbers of cows for milk and butter and cheese. O, such a lot of work to be done thought Janet on the first day of her visit. But there were several cousins and all were willing to work, and work they did. Each day was so full of duties that the time went very quickly, until nearly a week had passed.

One morning when she awakened everything was so quiet that she thought she had overslept. She crept softly to the window. The sun was already up, but she could hear only the singing of the birds and the humming of the bees in the flower beds below. She waited quietly enjoying the morning sunshine. Very soon she heard quiet sounds about the house, not at all like other mornings when she had awakened. What can it mean, she thought. When she got downstairs she noticed that everyone wore clean, freshly ironed clothes. Breakfast was ready, and the family had assembled for morning prayer. Her aunt opened the piano and all joined in a beautiful hymn of praise.

She then followed her cousin Joe to the barnyard where the cows and horses and chickens were fed. They, too, seemed to rejoice in the beautiful day. Then there was a hurried but quiet putting on of better clothes by everyone, and all started down the long country lane to the church. From every house along the road came whole families dressed in their best, all on the same errand. Janet's heart was full of joy and praise to God, for she had caught the spirit of the day. "O, how glorious," she said to herself.

Who knows what day this quiet day was? What do you do on Sunday, Mary? John? Sunday has another name. It is sometimes called the Sabbath. Our Heavenly Father has said, "You shall keep my Sabbaths—I am the Lord." Lev. 19:30. How shall we keep His sabbath—what shall we do on Sunday?

Rest Exercise: To the tune of "Here We Go Round the Mulberry Bush," put the motions to these words, "This is the way we wash our clothes, etc., so early Monday morning."

This is the way we iron our clothes

So early Tuesday morning—

This is the way we mend our clothes

So early Wednesday morning.

This is the way we mix our bread

So early Thursday morning—

This is the way we sweep our floors

So early Friday morning.

This is the way we scrub our floors

So early Saturday morning—

This is the way we sit in Church

So early Sunday morning.

Fourth Sunday, July 26, 1931

Lesson 21. A Pioneer Story

Text: "Sunday Morning in the Kindergarten."

Objective: Courage to do right wins the favor of God and man.

Pictures: "A Hand Cart." See "The Children's Friend," March, 1930.

Organization of Material:

I. Introduction.

- a. Joseph Smith establishes the Church of Jesus Christ.
- b. Great persecution comes to him and to members of the Church.
- c. The Saints are finally driven out of their homes.

II. A Pioneer Family Prepares to go to a New Home.

- a. Father, Mother and daughter load handcarts with necessities only.
- b. The journey to be a long one.
- c. The captain's suggestion brings sorrow.

Christina to leave her doll.

III. Christina Parts with her Precious Doll.

- a. With a sad heart she goes off to cry.
- b. After caressing it, she says, "Goodbye."
- c. Hides it behind a rock.

As she answers her mother's call.

IV. Tommy Dobson's Kindness Brings Joy to All.

- a. He finds and keeps Christina's doll.
 1. Not knowing it was hers.
 2. Has room for it in his cart.
- b. His sympathy.
- c. His surprise for Christina.
- d. General rejoicing.

Lesson Enrichment—Point of Contact:

One day Johnnie was walking down the street. He had a sack of potatoes in his arm which he was bringing for mother from the grocery store. He was walking rather slowly, gazing into the little stream which ran along by the side of the road. Suddenly two rough boys who were running after each other, gave him a rude poke. Down went his sack and the potatoes rolled over the sidewalk. Johnny was upset. First he was going to run after the boys and give them some of their own medicine. "What's the use," he said to himself, "I don't want to be as bad as they were." So he picked up the potatoes and went home. When his mother heard about it she said, "I'm so glad my boy was strong enough to do what he knows is right."

Our story today is about folks who

were strong enough, had courage enough to do what is right.

Once upon a time a young boy named Joseph Smith wanted to go to a different church. He didn't like the one he was going to as well as he might. He couldn't find a better one. So he asked his Heavenly Father about it. His Heavenly Father told him that there was no better church now but if he would be strong to do the right He would help him find one. When Joseph Smith told his friends about what the Heavenly Father said, many laughed at him, and teased him, saying that the Heavenly Father didn't talk to folks in these days. Joseph didn't get angry, he kept trying to do right. He found some new friends who believed as he did.

One day he found a new church for God. His teasers laughed at all of his new friends. Things kept getting worse and worse until some folks put Joseph in prison and then shot him. Then they said, "Let's get rid of all of his people, too." They were so unkind to his people that they had to leave their nice homes

and go away. This was very hard for them. Some had no wagons to go in nor to carry their furniture in. So they made carts and pulled them themselves. They went far across a new country where there were many Indians and wild animals. At last they found themselves some land. They started all over again to build a new city where they thought unkind folks could not bother them.

Among these people who belonged to the new church and who went on this long journey were Christina and Tommy, the young folks in our story today.

Application: When little sister gets cross and slaps you, what would some folks do? What should you have the courage to do? Let the children tell one or two other cases where they may be strong to do the right.

Rest Exercise: Help the Pioneer fathers prepare the soil for planting. Chop down trees, drag the trees away, guide the plough, make the furrows, plant the grain. Present each child with a cut-out Pioneer wagon on which is written "Those brave pioneers."

Two Views on Whiskey

(From *The American Issue*)

Mt. Vernon, Ill.—The following letters, one from Robert G. Ingersoll to Dr. Buckley, who resided here at the time, and Buckley's answer have been found in Dr. Buckley's effects:

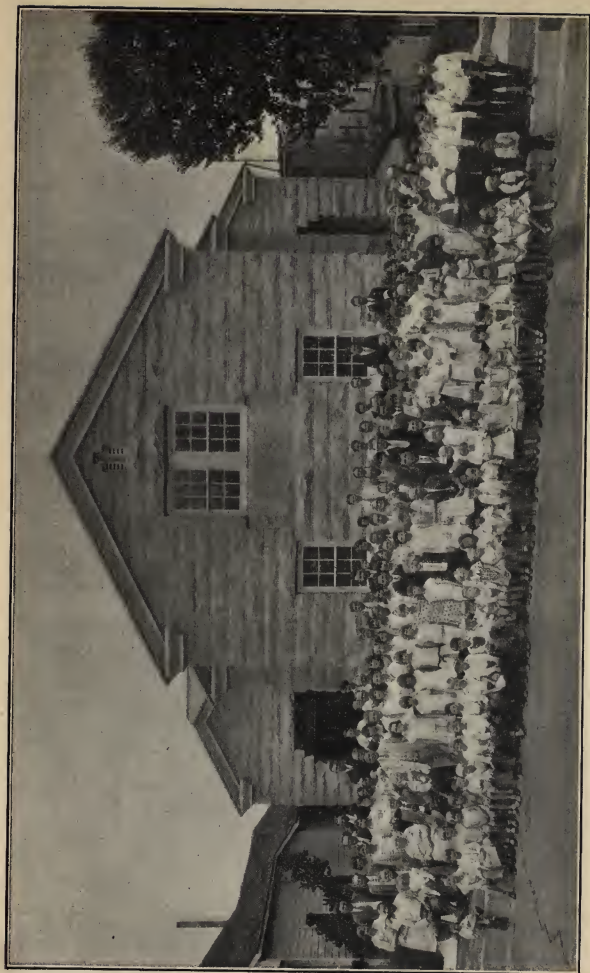
Dear Buckley: I send you some of the most wonderful whiskey that ever drove the skeleton from the feast of painted landscapes in the brain of man. It is the mingled soul of wheat and corn. In it you will find the sunshine and shadow that chased each other over billowy fields, the breath of June, the carol of the lark, the dew of the night, the wealth of summer and autumn, rich content, all golden with imprisoned light. Drink it and you will hear the voice of men and maidens sing in the "Harvest Home," mingled with the laughter of children. Drink it and you will feel within your blood the starred dawns, the dreamy, tawny dusks of perfect days. For forty years this liquid joy has been confined within staves of oak, longing to touch the lips of man.

Your friend,

Robert G. Ingersoll.

My Dear Bob: I return to you some of the most wonderful whiskey that ever brought a skeleton into the closet or painted scenes of lust and bloodshed in the brain of man. It is the ghost of wheat and corn, crazed by the loss of their natural bodies. In it you will find a transient sunshine chased by a shadow as cold as an Arctic midnight, in which the breath of June grows icy and the carol of the lark gives place to the foreboding cry of the raven. Drink it and "you will have woe, sorrow, babbling and wounds without cause." Your eyes shall behold "strange women and your heart shall utter perverse things." Drink it deep and you shall hear the voices of demons shrieking, women wailing and then, all orphaned, children mourning the loss of a father who yet lives. Drink it deep and long serpents will hiss in your ears, coil themselves about your neck and seize you with their fangs. "At last it bitheth like a serpent and stingeth like an adder." For forty years this liquid death has been confined with staves of oak, harmless there as pure water. I send it to you that you may put an enemy in your mouth to steal your brains; and yet, I call myself your friend.

Buckley.



LATTER-DAY SAINT SUNDAY SCHOOL, PRESCOTT, ARIZONA, BRANCH OF CALIFORNIA MISSION
Superintendent, Merle M. Allen; First Assistant, James H. Hill; Second Assistant, Wesley Scott.

(Continued from page 277)

and where they please, claiming the privilege of worshiping Almighty God according to the dictates of our own consciences, so runs one of the Articles of Faith, and he gave them to understand that if they annoyed a young man and showed that they did not comprehend the Gospel that they were there to study, some of them might get expelled. George Sutherland said, "I rushed up immediately after devotion and said, 'Brother Maeser, I take Book of Mormon from now on.'" He took it, and he passed a fine examination in it, and when the President of the Eastern States Mission who is today Brother Moyle, was in the Michigan University, and Brother Henry H. Rolapp, one of the General Board, was there, why, they both said to me that Sutherland knew more about the Book of Mormon than they did. They were looked on as the three "Mormons." He was there to defend the Book of Mormon, a loyal, true student. Brother Maeser was one of the Superintendency of the Sunday School, the head of our Church University. He set an example of integrity and devotion and ability to reform the wayward and to labor for the upbuilding of the Church and Kingdom of God.

I rejoice in the work that we are engaged in, and what we are accomplishing in our Mutuals, in our Primaries, in our Relief Societies, in our kindergartens, in our Religion Class work. I say it without fear of contradiction, that there are no other people in the world that give the same time and the same attention to the poor. Here we make a great fuss about raising the money for the public Community Chest, to help the poor out. I do not know whether you paid any attention to the statistics read by me here yesterday, but what the Relief Society does in our Church, and what the Church does in addition, and what the people do on fast days, would make the community chest look mighty small. And

yet I venture the assertion that in proportion to the means that we as Latter-day Saints have, we give as much if not more to that Community Chest, although they do not take care of any of our poor. "Go to the Relief Society, go to the ward. We do not figure on you folks at all."

We have what? We have the truth. We have the gospel of Jesus Christ. We have the plan of life and salvation. We have that which the honest in heart all over the world who seek for the truth find; and let me say to you they never lose a testimony of it as long as they live, if they keep the commandments of the Lord. We are expected, we are commanded, in the Doctrine and Covenants, in a revelation from the Lord, to keep all of the commandments. I have never known in my life one single, solitary individual who had a testimony and has borne it with the Spirit of God, that he knew the Gospel was true, who has lost his faith, unless he failed to keep the commandments of the Lord. On the contrary, they have grown in faith, they have grown in knowledge and in ability, morally, intellectually, physically, and spiritually if they have kept the commandments of the Lord.

I do not know how in the world there got into my brief case tonight—for I have not seen it before for over thirty years and I do not know where I picked it up, but just when I came here tonight I gathered up some papers to look over and see if there was anything I wanted to say especially, and lo and behold I found a column headed "Heber J. Grant May Die," from the *Deseret News*. I lost it years ago. Away back in 1897, after attending a meeting at the home of Mr. Nelden, I bid good-night to my life-long associate Horace G. Whitney, about midnight, and at three o'clock in the morning I was attacked by appendicitis, and this column tells about the operation and so on, and that I would probably die—in 1897, thirty-four

years ago. And I am standing here tonight! How? Why? Because of keeping the commandments of God, that is why. The Lord promises absolutely that the destroying angel shall pass us by if we keep the commandments of the Lord. I do not speak of it boastingly. I speak of it in humility, in gratitude, in thanksgiving to God that I am here tonight, and that that article saying I would probably die did not turn out to be correct.

Nine doctors were present at my operation. The operation for appendicitis was a rarity then, had hardly ever been heard of. The doctors were there to see how it was done, to get rid of the appendix. And the nurse told me as I was leaving the hospital, "It is not ethical; we are commanded never to tell, but I cannot resist the temptation of telling you that there were nine doctors present at your operation, and that eight of them said you must die."

One of them was the chief surgeon, Dr. Fowler, and Dr. Fowler turned to President Joseph F. Smith, who had been with me all night, and then went with me to the hospital and stayed there until the appendix was extracted, turned to him and said, "Mr. Smith, you do not need to think of the possibility or the probability of this man living. No man can ever live that is in the condition that he is in. If he were to live, it would be a miracle, and this is not the day of miracles." President Smith told me of that the last time that I ever met him in his home except the night before he died. And he told me to write it out and let him sign his name to it, but I did not do it. He said, "By the way, Heber, I never saw you looking so well in your life, and Dr. Fowler, who had you dead and buried, has been dead for some time!"

The nurse said, "Only one out of nine said you would live." I said, "I do not want to see the eight; I would like to see the one." She said, "It so happens he is the house doctor." I

said, "Call him in." He came in, and I said, "Why did you disagree with the other eight?"

He was a Southerner, and he said, "Wall, Mr. Grant, I jest took a chance, sir. It is my duty and has been for years in hospitals, to feel the pulse of the patient that is being operated on, and I never felt a pulse jest like yours, sir. Your heart never missed a single, solitary beat, sir, in an hour and three-quarters, sir, while you were under the knife, and I said to myself, 'That heart will pull him through.'"

What kind of a heart would I have had if I had not obeyed the Word of Wisdom? What kind of blood would I have had in my veins, which is the healing power of the body? I would have had blood of such a character and a heart of such a character that I would have been buried instead of living.

The doctor told me that if I had anything to say to say it, and to send for a shorthand clerk, that there was absolutely no chance for me to get well. I told him that if there was one chance in twenty—and I changed it to one chance in fifty—for me to get well, he was to keep still, and with the blessings of the Lord I would get well, but that if I had to die he was to tell me, so that I could write a letter to my creditors. I happened to be owing a couple of hundred thousand dollars at the time. Everything I had in the world was not worth one hundred. I had eighty-one thousand dollars in the Salt Lake Theatre and could not get 50 cents on the dollar for it. It had cost me 100 cents. I borrowed the money to buy it, to keep it from being torn down. I was offered a profit of two hundred fifty thousand dollars to sell it, before the panic came, but I said, no, I was raised in it, and had the same love for it as for the home in which I was born; that my mother supported me as a little child by sewing in the Salt Lake Theatre, making costumes, and as long as I had money, it would not be torn down. But it was only a little while until the panic of 1893

came. I had a plan in my mind that I was sure, with the blessings of the Lord, in ten years I could get out of debt, and I wanted to write a letter to my creditors and beg them to allow my brother to carry out my plans and schemes, that my good name would not die with me. He said, "Write your letter. No chance. Blood poisoning, in the third and last degree, has set in with you, and you cannot possibly live."

I had said, "I want to write a letter to my family. I want to leave my testimony with my name signed to it, that God lives, that Jesus is the Christ, that Joseph Smith was a prophet of the true and the living God, and that 'Mormonism,' so called, is in very deed the plan of life and salvation. I want to leave my name signed to that as a heritage to my children."

And he told me to write those letters.

Did I do it? No.

Why didn't I do it? Because there is a God in heaven, and because we do have communications from him, and because he does give instruction in visions and dreams and revelations, and sends somebody, or talks himself to those of us who are seeking to serve him. After making this bargain with the doctor, just before going to the hospital my wife on earth had a communication from my wife who was dead, and she was told not to be afraid,

that my mission here on this earth was not finished, that I should get well; no matter how near death's door I came, not to be worried.

And when the doctor went out, my wife and I smiled and said, "Thank God we know more than that doctor."

Among other things she was told that my voice was to be lifted up in many lands and climes, proclaiming the restoration again to the earth of the plan of life and salvation. I had been on no foreign mission at that time. I had not lifted up my voice. Since then I have lifted up my voice in the far-off land of Japan, in the Hawaiian Islands, England, Ireland, Scotland, Wales, Germany, France, Belgium, Holland, Italy, Switzerland, Norway, Sweden, in Canada and Mexico, and from Portland, Maine, to Portland, Oregon, proclaiming my knowledge of the divinity of the work in which you and I are engaged.

I thank God for the healing power of Almighty God that is in this Church, provided that you and I keep the commandments of the living God. I rejoice in what is being accomplished in our great Sabbath School work. I pray God to bless every worker in that work, from the General Superintendency to all the teachers throughout the Church. I pray God to bless every honest hearted soul that is laboring for the spread of the gospel at home and abroad, and I ask it in the name of our Redeemer. Amen.

Have You Been a Subscriber for 50 Years or More?

We would like to get the names and addresses of all those who have been constant subscribers to *The Juvenile Instructor* and *The Instructor* for fifty years or over. In sending in name please give date, if possible, of the first subscription, and also give a brief estimate of the value to you and your family of the magazine.

It is not intended to include in this list those who were subscribers 50 years ago and who discontinued for a period and later subscribed again; but if the period of discontinuance was on account of missionary labors, the time so spent may be counted in the 50 years.

CHILDREN'S SECTION



Why Leo was Called Home

Leo filled the wood-box, and did the few other chores that fell to the share of the second boy in the family; then he hurriedly dressed for school. He did not wait for his brother and sisters that morning, for he wanted a game of ball before nine o'clock. He was in the full enjoyment of his sport when Charles and the others appeared. Charles came directly to him and said: "Mother wishes you to come home at once."

The ball was in Leo's hands. He stared blankly at his brother.

"Wh—what is the matter?" he stammered.

"Nothing."

"Anybody sick?"

"No."

"But why does mother want me?"

"I don't know," Charles answered; "she merely gave me that message for you."

The Lee children were trained to obedience. Leo had no thought of doing otherwise than his mother bade him. He dropped the ball, relinquished the game with a sigh, and with a word of explanation to his comrades he was off.

Home was a half-mile away; slowly he traversed the road over which he had sped so lightly a few minutes before. It had never seemed so long. As he drew near the house he saw his mother standing by the big table stirring gingerbread. She looked up with a smile, a kind, cheery smile, that had nothing in it to put a boy who was in the verge of crossness still more out of humor.

"Oh, yes," she said gently; "you left your coat on the floor of your room, and I thought it would be better for you to come home and hang it up."

It was said quietly as if it were a most natural thing to ask him to walk a mile to put his coat in its proper place.

Leo sped upstairs. His room was in perfect order except that the coat was lying just where he had thrown it.

This was not the first offense of a like nature. Oh, no! many were the reprimands he had received for tossing aside his garments and leaving them where they chanced to fall. He had always pleaded "I didn't think!" or "I forgot!" Then it would slip his mind until he was caught in a similar error. Now he hung his coat in the closet and then he went slowly downstairs.

"Is that all?" he asked of his mother.

"Yes," she said, pleasantly, "that is all." He turned to go.

"Wait a minute," she called. "Here is a hot ginger-cake for you. It will taste good on your way back."

Leo took the cake gratefully, and thanked his mother. It did taste good, and, moreover, it seemed to dispel the little cloud that had settled upon him. By the time he had reached the school-house he was his happy self again.

Leo is now a man, and, telling me the story, he said:

"That was a good lesson to me. I never again forgot to hang up my coat."—*Emma C. Dowd, in The Household.*

Careless Bertha

By Emma Florence Bush

"Isn't it provoking?" sighed Ruth.

"I think it's real mean," cried Eleanor.

Esther was too disgusted to say anything. She just turned her back in despair.

"I wouldn't mind if it were not always happening," said Emily.

"She never tries," complained Eleanor again.

"I think mother might have let her off this one time anyway," sniffed Esther, trying hard not to let the tears come.

"Oh, Esther!" cried Ruth. "You know mother said 'the very next time' and this is the very next time."

"Of course," said Emily disconsolately, "mother explained to us that if she did not punish when she said she would, it would be just as much a story as if she promised us something nice and did not give it to us."

"Oh, I know!" said Ruth impatiently, "but I just wish Bertha hadn't today, when punishing her means punishing all of us. Just think, she had to take picnic day, to go and be careless again, and put down mother's money somewhere where nobody can find it. Why didn't she give it to mother just as soon as she came back from the store? She knew mother had said that the next time she mislaid anything carelessly that she would have to stay in till she found it. And now we have to go to the picnic without her, and it spoils all our fun."

"If mother would only let us help her look for it," said Esther mournfully.

"Well, she will not and there's an end to it," said Ruth. "Mother means just what she says."

"Oh, dear! what's the use of Bertha being so careless anyway," exclaimed Eleanor. "I'm sure I don't wonder mother has put a stop to it. Bertha is always looking for something."

"Yes, that was just it, Bertha was always looking for something. Her thimble, her scissors, her spelling book, her hat or her gloves, and worst of all beside her own things she was always mislaying things that belonged to other people, particularly money when she came home from an errand. She would put the change down anywhere. To be sure things were always found in the end, but the house was always in a turmoil hunting for things that Bertha had lost. Many a pleasure had the younger sisters given up to help Bertha hunt, for they all loved her in spite of her careless ways, but now mother had said that Bertha, and Bertha alone, must bear the penalty of her carelessness, and she must hunt until she found what was lost, without any help, and with no pleasure or let up until it was found.

Now on the morning of the Church picnic, with baskets all packed and everyone ready for a good time Bertha had mislaid a dollar bill of mother's that she had brought home from the store in change.

That was why her little sisters were so troubled, for it would soon be time to start for the picnic. They thought of the sandwiches that mother had made, and the little frosted cakes, and to go off to the picnic and leave Bertha home alone, oh, though they knew mother was right, it seemed as if they just could not bear it. So they were sitting in a row on the top piazza step, looking very sad and sorry.

Just as they all felt that the tears must come, Bertha bounded out of the house, dancing on the piazza, and crying, "I've found it! I've found it! Come on girls, mother says it is time to start."

"Where did you find it?" they all cried together.

"It was in my pocket all the time," she said.

"Why didn't you look there first?" asked Esther severely. "You have just spoiled our day. We shall keep thinking all the time how nearly you had to stay home alone."

"Yes," added Ruth, "and always now we shall be worrying for fear you can't go with us. I do wish, Bertha, you would be careful."

Bertha's face sobered. "Girls," she

said, seriously, as they gathered around her, "I will tell you something. When mother said 'no picnic' and that I had to 'hunt alone'—well—I guess what I went through when I was dashing around trying to find it—and if I hadn't had to cry and put my hand in my pocket for my handkerchief I would never have gone to the picnic—well, I'm cured, really I am. I never am going to be careless again."

Do You Tackle the Thing Anew?

Defeat is not in the failing,
Nor the petty mistakes of men,
The dire disgrace entailing
Is the never trying again.

The sin is not in the blunder,
It's the blundering on and on,
The letting yourself go under
Till courage to climb is gone.

It isn't the fault that mars you,
It's seeing the fault grow old,
The over and over that scars you
And letting the thing take hold.

The pitiful shame of sinning
Is the shame that keeps you down,
Away from your own soul's winning
That would lift you, round on round.

It isn't so much the falling,
For angels fall—they say,
And men have visioned their calling
Who fall on their knees to pray.

The thing beyond all censure,
Is what is the strength of you—
Do you rise from each adventure
And tackle the world anew!

—Bertha A. Kleinman.

Mother Heart

She builded childhood castles
With mother love and care,
She fashioned tiny garments
For baby dolls to wear.

She dreamed in budding girlhood,
Impatient for the day
When for the crown of Motherhood
With suffering she must pay.

As Christ the cross on Calvary
Endured to make us free,
Her mother love sustains her
Through her Gethsemane.

Oh, marvel of the aeons
God given and sublime,
True womanhood ennobling,
Unchanging through all time.

—Ida R. Alldredge,
Mesa, Arizona.

THE BUDGET BOX



The Budget Box is written entirely by children under seventeen years of age. To encourage them, "The Instructor" offers book prizes for the following:

Best original verses of not to exceed twenty lines.

Best original stories of not to exceed three hundred words.

Best amateur photographs, any size.

Best original drawings, Black and white.

Every contribution must bear the name, age and address of the sender, and must be endorsed by teacher, parent or guardian as original.

Verses or stories should be written on one side of paper only. Drawings must be black and white on plain white paper, and must not be folded.

Address: The Children's Budget Box, "The Instructor," 47 East South Temple Street, Salt Lake City, Utah.

The New Girl in School

One day when my friends and I came into the hall, a new girl was standing by herself. She was very unattractive so we passed her by.

Our first class was English. She came into the room and told the teacher she was the new girl. She said her name was Mary Louise Black.

That afternoon we were going to have basketball practice. Mary Louise came out. At first she didn't know what to go out for. The coach looked at her for a while and said she thought that she would make a good forward.

Mary Louise was so quick we could hardly keep up with her. She could throw goals from most anywhere she was standing. After a few days we were going to choose the teams. Mary Louise was put on first team as a forward. Some of the rest of us were put on as guards and other things.

The first game we played was on our own floor. The score was a tie. At the last quarter it seemed as if no one could make a goal. Almost the last minute the ball went up to her corner. She grabbed it, threw it and made a goal. Just then the whistle blew. The score was 6 to 8 in our favor.

After the game, when we went to get dressed, we all crouched around her and praised her work. She told us not to make so much over it. Just then the coach came in sight so we scattered to get dressed. The coach came up to her and said, "Mary, you have done a lot for our team. You won the day for us."

The next day everyone talked about it. So this is the way Mary Louise Black became popular with the girls of this school.

Wilma Wade,
Age 12. Farmington, New Mexico.

The Robin's Return

Dear little robin, we miss you so,
When in the sunny lands you go,
But now we're glad you're back again,
To sing to us that sweet refrain.
We love to hear you sing each day,
We're lonely when you're gone away,
And as the summer days draw near,
We love to hear your song of cheer.
You teach a lesson in your song,
That stormy days will not be long.

Marjorie Gneiting,
Age 10. Grant, Idaho.

Billy's Experience

The road was hot and dusty and the car in which Billy Carter was riding was stifling. He squirmed in his seat. How he longed for a breath of fresh air. The train blew its whistle. They must be coming into a station, thought Billy. And sure enough they were.

"How long is this train going to stop here, mister?" he enquired of the conductor.

"About ten or fifteen minutes, sonny," he answered good naturedly. "Did you want to get some exercise?"

"Yes, sir," Billy answered, and stepped from the platform.

For two or three minutes he strolled beside the train, then went inside the depot, where he bought a lunch. He forgot his lunch when he became interested in a game of checkers between two men. Suddenly he gave a start. Looking out of the window he saw the train moving away. He hurriedly grasped his cap and fled through the door. But it was too late, the train was speeding down the tracks, and Billy was left behind.

A few men came out when they saw this stranded boy.

"What's your name?"

"Where do you live?"

"Where are you going?"

These were some of the questions asked.

"My name's B—Billy Carter an' I'm going to Weston," was the reply.

"Where do you live?" the station agent kindly asked.

"In Coleville. Oh, why didn't I stay on that train?"

"Never mind, sonny, it can't be helped now. We'll take care of you."

These words greatly relieved Billy and he followed the station agent to the rear of the depot, where they entered a well-kept room.

A fairly young woman was mending stockings near a table in the center of the room.

"Jane, this is Billy Carter. His train went off and left him, do you suppose

you could fix him up until the next train leaves for Weston?"

"Of course I can," the agent's wife answered. "You look so tired. How old are you, Billy?"

"I'm thirteen, ma-am, and I sure do want to thank you for being so good to me. D——"

But he didn't finish that sentence. He slumped over on the couch, partly from relief and exhaustion.

A telegram had been sent to his aunt in Weston and five hours later Billy was safely on the 8:15 train.

All aboard!

Wanda Smith,
4911 N. 27th Street,
Tacoma, Wash.

Age 14.

The Springtime Song

Oh what joy the Springtime brings,
Listen! the merry songbird sings.
The little brook runs in joyful glee.
Down through the meadow, and over
the lee.

List! T'is the Bob-o-link's merry
cheer,
As he sings to the world, loud and
clear.

Oh what a happy and joyful time,
Back to the beautiful green Springtime;

Esther Corbett,
Bancroft, Idaho.

Age 12.

A True Indian Story

When we lived on President R. D. Young's farm in Sevier county, the Indians would come for hay and other things, because he was kind to them. One day he asked an old Indian named Dick how he felt. Dick answered, "Me no happy, my squaw scolds me and calls me lazy." Then President Young asked if she was a bad squaw. Dick answered, "She no bad squaw, she good squaw. Her heart crooked upside down. She good squaw, she no bad squaw," he repeated.

Cecil Carlyle Washburn,
Logan, Utah.

Age 8.

An Old Child

If old children will be real good
May we come in and with you be;
I am in my second childhood,
And almost nine and seventy.

My days of usefulness are o'er,
So may I with the children play;
And feel I am a child once more,
Not always in my corner stay.

I one time with the young did work,
But now that happy time is past.
While I desire not to shirk
You know our work-days will not last.

So children will you welcome me
As one of your number again?
I'll be as good as I can be
The little time that I remain.

The Gospel brings peace while here
With no regrets that youth is gone
If faithful joy awaits us there
When our earthly day shall be done.

Donna M. Mecham,
Route 3, Box 116,
Provo, Utah.

Age 79.

Chirpie's Love Affair

Once upon a time, there lived a bird
whose name was Chirpy. Now Chirp
was just a young bird, and had just
learned to fly. One day an idea popped
into his head. He decided he would go
out into the world and make a way
for himself. So off he flew. He flew
out of the old forest and over the
meadow, until he came to a bright
green forest he had never seen before.
By this time Chirpy's wings were very
tired from flying so far. He dropped
down on a branch in one of the nearest
trees, until he was rested. Then he
flew on until he reached the very center
of the forest where he again stopped
to rest, and what should he see but one
of the most beautiful birds he had ever
seen. Her name was Downey. Chirpy
began to sing a beautiful song of love
and little Downey joined in the chorus.
They made the coziest little nest in the
top of a tall pine tree and lived happily
ever after.

Wilma Mize,
Box 52,
Irwin, Idaho

Age 14.

There's a Dear Old Lady

There is a dear old lady
She is very old and gray
And though this dear old soul is blind
She always finds her way.

She isn't like most people
Who sit around all day
She washes up the dishes
And puts them all away.

This very dear old lady
Can sew much better than I
And still I have my eyesight
The truth I can't deny.

Some day we'll miss this lady
Who is very old and gray
She'll be going into heaven,
And angels will lead the way.

Rose M. Holden,
Conda, Idaho

Age 14.

Wolves

The snow was falling thick and fast
With every little wintry breeze;
Next there came one awful blast,
Which made the north world freeze.

At midnight in the snowy outdoors
There came a wolf-pack fierce and
bold;
Next morning, on the dog-shed floor
They saw the story told.

Yesterday there were six dogs,
Today not one was left;
At midnight, in the thick of the fog
They made this dreadful theft.

Reginald J. Lowe, Jr.,
117 So. 2nd E.,
Provo, Utah

Age 12.

Fairies

Little children, do you know
Where the fairies like to go?
Where they dance and play at night
When the moon is shining bright?

How they dance among the flowers,
And they sleep in rosy bowers,
They ride on moonbeams bright and
gay,
As lightly in the air they sway!

There are Nixie fairies, too,
Who dance upon the waters blue,
Play on harps of golden strings
While the air with music rings!

Elves and brownies, dwarfs and
gnomes
Hide away in fairy homes;
Kewpies, pixies, banshees too,
Help our fairy dreams come true.

Fern Ivy Gardner,
Age 10. Mona, Utah.

Mr. Robin

Once there was a robin,
He flew so far away
We didn't think we would see him
Till the very first of May,
But along in February
We found him near the house—
We thought we'd try to catch him,
We were as quiet as a mouse;
He gave his little wings a flap
And in the air he flew,
We decided then and there
He would stay the summer through,
But along in May we found him
Nesting in the tree-top high—

We knew he would get our cherries
And we wouldn't get our pie.

Age 10

Zelda Hix,
Grant, Idaho.

The Rainbow

"O, rainbow up in the sky,
What do you see below?"
"I see the happy children
With faces all aglow."

"O, rainbow up in the sky,
Have you a pot of gold?
Or is it just a fairy-tale
That I have oft been told?"

"O, rainbow up in the sky,
Why do you fade away?
The children love to see you smile
And wish you'd always stay."

Fern Ivy Gardner,
Age 10. Mona, Utah.



















Honorable Mention

Martha Cook, Shelley, Idaho
Willma Emmett, Leeds, Utah
Z. Philip Farr, Bunkerville, Nevada
Gordon Forsyth, Hillspring, Canada
Jay L. Forsyth, Hillspring, Canada
Iris Fowler, Lehi, Utah
Elaine Freeman, Basalt, Idaho
Ethel Jones, Salt Lake City, Utah
Gean Keeler, Magrath, Canada
Lorraine King, Gilbert, Arizona
Virginia Langton, Hinckley, Utah
LaVerne Lee, Grouse Creek, Utah
Paul Morris, McCammon, Idaho
Axil Morris (Indian Boy), Blanding, Utah
Norma Rasmussen, San Diego, California
Eldin Simpson, Hooper, Utah
Muriel Stoehr, Lyndhurst, Wis.
Donald J. Todd, Roosevelt, Utah
Oris A. Winters, Fountain Green, Utah
Melvin Wilkins, Hillspring, Canada.







Dandy, the Calico Cat




v




 **B**ETTY had lost her best  One windy March day when they were all out walking in the Park, Betty stopped on the  by the pond to watch the little white  in swimming, and the wind caught the  from her head and blew it right down into the water. A man ran and fished it out with a long , but it was quite spoiled. "Never mind, dear," said Mother, "you shall have a new one." And she took  down town the very next day and let her choose the  herself. It was white, with a wreath of pink , and it was sent home in a beautiful  with pink  on it, tied with  of pink ribbon. When Betty had tried it on before the  and showed it to  and all the children, she dropped it into the  on the  and threw the tissue-paper over it, and when Katy came in, she put the  on and set it away on the  in the closet. But Betty ran away to play with the other children.







"Let's get  and play house," she said. Now Dandy had a round  in the corner of the nursery that he loved very much. He would roll himself up in it like a  and go to sleep. So when the children wanted him to play with, they ran and looked in his , but Dandy was not there. Then they looked all over




the  and called out of the door and hunted behind the  in the garret and the  in the cellar, but no Dandy could they find.

" is lost!" cried Betty to Aunt Nell when she came to call. "Perhaps he is only hiding," said Mother. "Show Aunt Nell your new , Betty dear." Then  ran and took down the

 and untied the  and lifted off the  to show Aunt Nell. But Aunt Nell began to laugh, and how Betty jumped. "Oh, look, look!" she cried. "Dandy thought it was his !" And there, fast asleep



under the tissue-paper, curled up like a  in the crown of Betty's new hat, was the little Calico Cat!

THE FUNNYBONE



Sure To Do It

Joe: "I am burning with love for you."
Grace: "Oh, don't make a fuel of yourself."

A Bald One

"I am giving you a birthday present that you will never be able to part with."
"What is it?"
"A comb."

Electrically Speaking

"Here comes a friend of mine. He's a human dynamo."
"Really?"
"Yes, everything he has on is charged."

Somewhat Like Charity

Pompous physician (to colored man plastering a defective wall): "The trowel covers up a lot of mistakes—what?"
Workman: "Yah sah—and so do the spade."

Misplaced Confidence

"During the dance my suspenders broke."
"Were you horribly embarrassed?"
"Not very. You see my roommate had them on."

Mixed Pickles

Caller: "Is the manager in?"
Key: "No, he just went out to lunch with his wife."
Caller: "Well when he gets back with the stenographer, tell him his wife called."

Cautious

The day before an old negro servant was to be married she came to her mistress and entrusted her savings to her keeping.
"Why should I keep it? I thought you were going to be married," said the mistress.
"So I is, Missus, but do you suppose I'd trust thirty dollars in the house with dat strange niggah?"

Can't Be Done

"Ethel, can you show the class the shape of the world," asked the teacher.
"No'm; it is in such bad shape I don't believe I can."

Where Credit is Due

"I trust that I have made myself sufficiently plain," she said.
"It's only fair to give nature the credit for that."

Sure He Will

Brown—I tell you, old man, when I get married I'll be the boss or I'll know the reason why.
Jones—Oh, you'll know the reason all right.

A Dumb Pupil

Teacher—"Frank, what is a cannibal?"
Frank—"Don't know, ma'am."
Teacher—"Well, if you ate your father and mother, what would you be?"
Frank—"An orphan, ma'am."

Hired

A Wall Street broker, desiring eleven clerks, asked the following question in an examination: "Who formed the first company?"
A bright youth, a bit puzzled, but not to be floored, wrote: "Noah successfully floated a company while the rest of the world was in liquidation."

A Round Robin

Madam Schumann-Heink, the famous singer, was given such an ovation on one of her early American tours that she decided to come down from the stage and walk through the aisle so as to greet her admirers. Working her way through the crowded orchestra pit, she became jammed between the piano, the bass drum, the big horn, etc.
She backed off and the leader whispered, "Try it sideways, Madam."
"Mein Gott, man! I haf no sideways."



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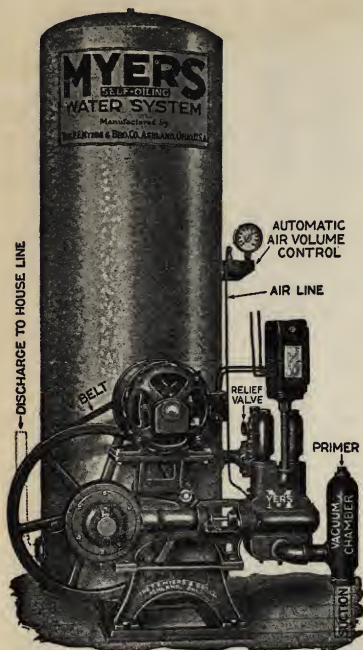
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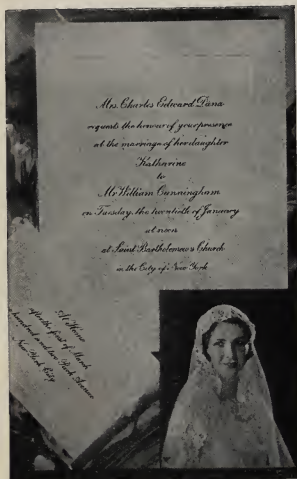
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